HERALD OF THE MORNING.

The seed of the woman shall bruise the serpent's head.

Come thou and all thy house, into the ark.

Now the Lord had said to Abram, get thee out of thy country; into a land that I will shew thee; and in thee shall all families of the earth be blessed.

And ye shall be unto Me a kingdom of priests.

"Take off the diadem: remove the crown: I will overturn, overturn overturn it, and it shall be no more until He come whose right it is; and I will give it Him."

D. COGSWELL,
Dansville, N. Y.,
Corresponding

J. H. PATON,
Almont, Mich.
Editors.

N. H. BARBOUR, Editor, ROCHESTER N. Y.

One Copy, per annum, 60 Cents; Four Copies, to one address, $2.00.

asking too much of their God. If God does the healing why cannot an arm be restored, as easily as a decayed lung? Is not one as easy for him as the other? Did Jesus find anything too hard for him? But now that is too much even for St. Anna's wrist bone.

If there be prophecies, they shall fail; if tongues, they shall cease. These three abide, faith, hope, and charity. Why should any of these gifts by which miracles were wrought, cease? if conditions introduced at the birth of the church were designed to continue? But some may say, these wonderful works we are doing in his name, are the fruit of faith. Not the faith that is counted for righteousness, I answer; the Abrahamic faith was belief in a resurrected seed, a restored earth; and heirship of the world, (Rom. 4: 12, 13,) and not that faith that removes mountains. Perhaps they ARE doing wonderful works; such at least is their claim; but if so, they are not in God's plan; Jesus did no wonderful works until of full age; and by turning to Matt. 7: 22, 23, you can see what he thinks of these premature claims. Thus the likeness between the child Jesus and his body holds true even to the end.

On arriving to the stature of the Anointed, impossible until we are anointed from on high; the works that he did, and greater works, shall ye do.

If God had required mighty works from Jesus, before he came to the full stature; then indeed, might we expect something of the kind from his body; for surely from 20 to 30 years of age, Jesus was as capable of doing, prematurely, the works his Father sent him to do, as is his undeveloped body.

With Christ, the law of his mind was always superior to the law of his members. The "latter rain," or anointing that exalts our inward man to the stature of Christ, will make the law of our mind as superior to the law of our members, as was his to his members; hence, we shall overcome, even as he overcame.

We still have bound volumes at $1, 00.

HERALD OF THE MORNING.

Old series, from 1873 to 1896.

NEW SERIES.

Entered as second class mail matter at Rochester Post Office, Rocheser, N. Y

VOL. 3.] FEB. & MARCH, 1900. [Nos. 11 & 12.

A TALK ON OUR POSITION,

Brother Parker, you ask me to give you a reason for our hope; I will try to do so as briefly as I can, but to make it clear to your mind you must help me by questioning me at every step where the subject is not satisfactorily presented.

Perhaps it is best to tell what we are hoping for, before giving a reason for it. You perhaps have a general idea, but not a specific one. Yes, I would like a full statement of what you are now hoping for, as the next development in the near future.

You know, brother Parker, that expectation is very general, I may say, world wide, that new conditions of life for mankind are rapidly approaching; conditions that will sweep away many old theories of religious and political life; changes that will bring about a new epoch. That as at the coming of John at the ending of the Mosaic age, "all men were in expectation," so it is once again at the ending of the gospel age. And as then, the question, (Matt. 16: 3,) is now pertinent, "can ye not discern the signs of the times?"

The age cannot end until the body of Christ comes to the unity of the faith, and to his stature, so as to be able to do the works that he did, and greater works. This, we think, is as certain as that the present age is set apart for the development of his body, as the next great step in the plan for regenerating the world by a second man Adam and his wife. As certain as is the truth of Eph. 4: 13. Hence, if the age is about to end, the living members of Christ's body must soon attain to the complete stature of Christ.

We are looking for a change of condition as definite and sudden as that which occurred at Pentecost; only in a more marked degree: something equivalent to the anointing of Jesus by the Holy Spirit at his baptism.

It was this anointing, "with the Holy Ghost and with power," that brought Jesus to the stature of the Christ, (see John 1: 41, mar, Acts 10: 38) And until thus anointed with power, he did no miracles, healed no diseases, (see last paper.) To bring us to the stature of the Anointed, implies a like anointing with the Holy Ghost and with power. And the promise of such an anointing is clearly revealed in the promise to Zion of both the early and the latter rain; or, margin, teacher of righteousness," (Joel 2: 23,) That this prophecy in Joel began to be fulfilled by the Pentecostal outpouring of the Spirit is affirmed in Acts 2: 16.) And the giving of "the latter rain, IN HIS SEASON," rests on the same promise. Hence, we look for such anointing as came upon Jesus on his attainment to the full-grown man condition.

But, brother B. are we not expecting too much? is it Scriptural that we, his body, are to attain to a condition equal to that of Christ? Think of what he was when in the form of God, before the world was.

I do think of that; and can only wonder at the high destiny of the heirs of God; joint heirs with Jesus Christ.—What God hath prepared for them that love Him;—nor should we stagger at His promises.

When the one now called Christ, "emptied himself, and was made flesh," it was not in part, but a complete work. "This man was of the tribe of Juda," a Jew "of the nature of the seed of Abraham." Of himself, he had no more power than you or I. The only advantage he had over us was, he could live without sin. But so shall we when our inward man comes to the stature of the Anointed by receiving the anointing or "latter rain." Then we shall be as he was while on this lower plane, since he was tempted as we are and we shall overcome as he overcame.

The law is a shadow of heavenly things; Christ was "firstfruits, the wave sheaf," etc. We are a kind of firstfruits, unto God and the Lamb. While the great harvest is the final ingathering at the end of the millennial age. The gathering of the gospel church is, "gathering the wheat into his barn." So in like figure, the early and the latter rain, without which the land in that climate would not produce its fruit; is used to typify the outpouring of the Holy Spirit, in both the early Pentecostal shower, designed for the growth of this antitypical wheat; and the latter outpouring, for maturing or ripening it. One being as necessary as the other. James 5: 7, carries out the same figure; as the husbandman has long patience, until he receive the early, and the latter rain; so we must be patient. The latter rain being associated with Christ's return, even as was the former rain, with his going away.

The promise, on the natural plane under the law, may be found in Deut. 11; 14. God speaks to us in type, allegory, and figures; and of spiritual things in no other way; even as Christ, who spoke the words of Him that sent him, spoke in no other way; that those that are without, might see and not understand. And until the early rain, or water of life was given, the seed sown by the Son of man did not begin to develop; nor when fully grown, lead into all truth, will it mature, without the latter rain.

The growth of the body of Jesus from infancy to a fullgrown man, and his final overcoming; is a figure of the growth and final overcoming of his mystical body, the church. We reasert this, as taught in the last paper; not because it might appear like a beautiful allegorical figure; but because of revealed facts concerning the two. Jesus began his development as a new born babe, associated with angelic and other supernatural manifestations; true also of the gospel church. When such manifestations had fully established his identity as the promised king of the Jews, such supernatural manifestations ceased. But faith, hope, and

love towards his Father, can be readily seen in his answer at twelve years of age, "Wist ye not that I must be about my Father's business"? No more miracles, signs or wonders; nothing only waiting until the child Jesus should grow in wisdom and stature unto the full-grown man Disease and death were all around him, destroying the people to whom his Father had sent him; sent him to heal all their diseases and fulfil that "spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses," (see Matt. 8: 17, and all previous verses.) And yet he waited almost nine-tenths of that earthly life before beginning those supernatural works.

At 20, the law counted one as a man of war; he was 20, 25, 28, 29, almost 30: yet his acquaintances and friends might sicken and die; and he could weep with those that wept, and sorrow with the sorrowful; but though he knew his Father, and the work that Father had sent him to do; not a finger did he lift, not a prayer did he offer to remove the cause of their sorrow. ¢

Why this seeming disregard for suffering? this entire seeming obliviousness of the very work his Father sent him to do. He himself gives the key to the answer; "mine hour has not yet come." When would it come? where was the measure? Must he wait for full age? Let the answer that applies to the growth of his mystical body, which also applies equally to himself, be the answer for both. Helps were set in the church, "for the BUILDING UP of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a FULLGROWN man, unto the measure of the stature of the fulness of Christ." (Ephe. 4: 12–14, R. V.) That is, until the body was of full size, and full knowledge, led by the Spirit into the "ALL TRUTH," necessary before entering into life.

Jesus had a lesson to learn while coming to the full-grown man: he 'increased in wisdom, and in stature,' (Luke 2: 52.) As a new born babe, he knew next to

¢ That not of faith is sin. A prayer of faith must be answered.

nothing; but he grew in spirit, and "increased in wisdom," until his former life, "all things that he had heard from his Father," came back to him, so that he could speak freely of the kingdom of heaven, the glory he had with the Father before the world was, and of his final inheritance of "all things that the Father hath." Indeed, from the new born babe, he came to a knowledge of himself, and of his Father. So we, his body, have committed to us, "all things which he had heard from his Father, (John 15: 15;) necessary to a knowledge "of the only true God, and Jesus Christ whom he hath sent." The Holy Spirit being given, and helps set in the church until we all come to his stature. Thus the growth set before him, is the measure of that for his mystical body.

After the supernatural events associated with his birth, establishing the fact that he was the promised child, (Isa. 9: 6,) no more miracles or signs were given until he came to the fullgrown man, and became the "Messias, which is, being interpreted, the Christ, or, mar. the anointed," (John 1: 41.) So after the birth of the gospel church, and the new covenant was confirmed by a few miracles; those supernatural gifts were to cease. The apostle enumerates some of them, not all; but embraces all, by naming what were to abide; "faith, hope, love;" only these three.

Now as supernatural manifestations connected with the development of the natural body of Christ ceased soon after his birth, and were not resumed until he attained to the fullgrown man, unto the stature of the anointed; "anointed with the Holy Spirit and with power," at his baptism, when he went about doing "good and healing, all that were oppressed of the devil;" (Acts 10: 38.) So the supernatural gifts associated with the birth of the church, his mystical body, were to cease.—This has been literally fulfilled.—But now, just at the end of the age, hosts of miracle workers, divine healers, etc. claiming to be doing wonderful works in his name, have come to the front.

Now notice Matt. 7 : 22 ; " many in that day will say unto me, · · have we not cast out devils in thy name? and in thy name done many wonderful works "? It follows, then, that when Christ comes, many will be doing, or claiming to do such works as these people claim that they are now doing. And his answer shows how he looks at them, and that something is wrong.

Now what is the explanation? Why is there so much effort in this direction just now, as we approach the end of the age? Healing this old Adam body doomed to corruption and death, is not a special feature in the divine plan ; if God desired to prolong human life, he could surely do so. If such had been his desire at the first advent, the first thirty years of the life of Jesus could have been filled with miraculous cures ; or, for that matter, he need not have waited for the birth of Jesus ; he could at all times exert such divine power. That he has not done so proves that some purpose other than that of curing sick people must explain why such things have ever occurred.

At the first advent, Christ was sent only to the lost sheep of the house of Israel ; he came not to destroy the law and prophets, but to fulfil ; the fulfilments being to natural, (or typical) Israel ; were all on the natural plane. Their Elias, their temple that he cleansed, and the restitution work that he did, was on that plane ; the kingdom offered, and the king, as he, the seed of David, according to the flesh, rode into Jerusalem, was on that plane. But those fulfilments were for the completion of the same purpose for which the law, which made nothing perfect, was given to that typical seed. That they were typical and not the real seed to whom the promise was made, any one can see, [if they want the truth on this matter] by reading Gal. 3 : 19. And if they would know why the promises as fulfilled to that typical seed were only shadows, and not real ; let them read Rom. 4 : 14. Christ after the flesh, made under the law, sent only to them that were of the law, was a part of that typical system. It was

the resurrected Christ, the minister of the true tabernacle which the Lord pitched and not man, of which the other was only a figure for the time then present, that is the seed to whom the promise was made ; and only "they that are Christ's, are Abraham's seed, and heirs according to the promise."

But why were miracles of healing done to typical Israel by their Messiah? It was restitution work ; fulfilled superficially, like all other fulfilments on that plane. It was not that God wanted to keep the Jews from being sick, or from dying : but only to carry out that system to completion, as a figure of real restitution. The natural seed were, on condition of obedience, promised temporal blessings ; nothing else. They were Zion, Jerusalem, the holy city, etc. on the natural plane. The gospel church are Zion, etc. on the spiritual plane. Thus Zion's warfare has been in two distinct parts. During the first half of her warfare under the Jewish church, God favored his people above all other people ; Gentiles were of no account ; it was not lawful to give the children's meat to dogs. What advantage had the Jew? much every way, said the apostle. But during the gospel age God makes no difference between his people and the world ; shows them no temporal favor. A christian will starve, or drown, or freeze, just the same as other men ; if there is a difference it favors the world ; "if in this life only we have hope we are of all men most miserable." Nor is it for lack of faith ; the more godly you are, the more you shall suffer. Under this latter half of Zion's warfare, every temporal favor above other people, is denied to the "inward Jew." Prophecy declared that he would cast off his people during the second half of Zion's warfare, "where he would not show them favor." Now if it had been designed that all through the gospel age, the devout christian should have power to cast out devils, and heal all manner of diseases ; would he not be favored above other people? would he not be favored even more than was the Jewish church?

He need not burn, fire could not burn the three Hebrews. Men possessed with devils could not harm them. If they drank any deadly thing it would not hurt them.

It was foretold that Jesus should do wonders; but he did not fulfill those prophecies until he came to the fullgrown man, and was anointed for the work. So of his mystical body who are to do greater works than did he? but not until of full growth, and anointed for the work by the "latter rain."

After the birth of the gospel church at Pentecost, for a short time; from 3 1-2 to about fourteen years, some of the conditions belonging to the Jewish age continued in force. During that transition period a few miracles were wrought; then those gifts ceased; but faith hope and charity abide. They were designed to confirm the new covenant, but not to maintain it. But the works of Christ, who raised the dead, fed the multitude, controled wind and waves, healed all manner of disease: and the greater works than these; belong after we all come to the fullgrown man, and receive the anointing.

Now the fact that when Christ comes, he is to find MANY who claim to have done wonderful works in his name; and just now, during this present generation, so many such claimants are coming to the front, in such numbers, and with such claims as were never before heard of; surely looks as if the condition to obtain when he comes is about ripe. There are suspicious points connected with each and all these different orders of christian healers. First, they find so many cases too hard for their successful treatment. Christ met with no such cases; nor did the disciples, after Pentecost. And if Christ has any thing to do with these "wonderful works," he surely ought not to have less power now than he then had. Then again; they have little or no gospel truth, and are in sympathy with so much that is unscriptural, that the Spirit of truth cannot be a co-worker with them; hence we are led to believe they are of the "many," spoken of in

Matt. 7: 22. Christ is surely about to come; and the "MANY," to which he refers are to be found nowhere, if not among those claiming to do such works.

The only means the church has to know when her Lord is coming, is to watch for the conditions fortold to immediately precede his comming, in both the chronology of events, and of the events themselves. And those who do thus watch, are to know when the times are ripe, as truly as they can know when summer is nigh. It is by the events connected with the ending of the chronological periods defining this movement; together with the development of the body of Christ to the knowledge of the Son of God, unto the fulgrown man, that enables us to understand the times and seasons, so that day cannot come upon us as a thief.

EVERLASTING FATHER.

"Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called, Wonderful Counsellor; The mighty God; the everlasting Father; the Prince of Peace," (Isa. 9: 6."

This prophecy covers the work and character of Jesus from his birth of woman, through all the changes from the "child Jesus," into the eternal future. And gives these characters in the order of their fulfilment.

Everlasting, in this verse, is not OLAM, or age-lasting; but the Hebrew AD, the meaning of which, given by Young, is "duration, continuity;" that is unbroken duration. Christ does not become a Father, as we shall see, until after he becomes a mighty God.

"Unto us a child is born." The child Jesus, became a Son only when born of the resurrection, or free woman covenant. Before that he was a servant. It is true, he was a beloved son of God by the bondwoman, even as Ishmael was the loved son of Abraham by Hagar. But as a child of the bondwoman, Ishmael is

not recognized as a son after Isaac is born, (Gen. 22: 2.) So after his resurrection, after being born of the free woman, Christ after the flesh, the bondservant, is no longer to be recognized, (see 2 Cor. 5: 16.)

"Unto us a Son is given." God so loved the world that He gave his only begotten Son, that whosoever, etc. Christ after the flesh, was not sent to the world, but only to those under the law, (Gal. 4: 5, and other Scriptures.) But as God's only begotten Son; begotten of the dead, he is the one Mediator, the world's Messiah; the desire of all nations.

The government shall be upon his shoulder. For he must reign until he hath put all enemies under his feet. It is during the millennial age, the age of regeneration, that he reigns; "In the regeneration, when the Son of man shall sit upon the throne of his glory."

Christ is both the root and offspring of David; as Son of Mary, he was the offspring; as the resurrected seed of promise, he is the root. David reigned over typical Israel. Christ, the antitype to David, is to reign over the resurrected man, or spiritual Israel. As type and antitype are spoken of as one and the same, it is still called the throne and kingdom of David; to establish it with judgment and justice for ever. That is, age-lasting; (Hebrew, an OLAM.)

Wonderful Counsellor. He fills this office as High Priest now, and will continue to be "a priest upon his throne," until the thousand years are ended. Then, when this mortal shall put on IMMORTALITY, he, and we attain to the mighty God condition. After which, not before, the everlasting Father condition is entered upon. Everlasting Father. The word AD, used here means UNINTERRUPTED; continuity, not broken into OLAM, or ages. This is when the second man is made "A life-giving Spirit," (1 Cor. 15: 45, R. V.); what God the Father now is.

That the names by which he is to be called, Wonderful Counsellor, mighty God, Everlasting Father, and Prince of Peace; belong in the order given, as do the

child and Son; is selfevident, on careful investigation.

A man has flesh and bones; hence, is not a spirit. God is to judge the world by that man whom he hath ordained. That man is "the second man Adam," to be made a life-giving spirit, but not until as man he has judged the world. At his first advent he came not to judge the world, (John 12: 47.) "For many deceivers are going forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist. Look to yourselves, that ye lose not the things ye have wrought; but that ye receive a full reward, (2 John 7, 8, R. V.)

These "many deceivers," are nearly all of christendom; few indeed, believe that "this same Jesus" who walked out to Bethany with his disciples, claiming to be not a spirit, but a man having flesh and bones, will come again in like manner. But if some who have known the truth, choose to follow such false teachers, their condemnation is just.

Christ becomes a quickening Spirit, only when he becomes a mighty God, an everlasting Father. The one Mediator, the man Christ Jesus; is nowhere called a Father. Call no man on earth, father; applies to that man whom God hath ordained to judge the world, the second man, as truly as to the first man. Eve is called, the mother of all living; Adam was the head of the mother system, but One is our Father, even God. In the genealogy of Jesus, (Luke 3;) it calls no one a son of an earthly father; but reads, "which was of," etc. the word SON, being supplied.

No one will deny that we, children of the bondwoman, have but one Father; then, of course, Adam, although husband and head of the woman, as Christ is of the New Jerusalem church, is not called a father. If the son of the bondwoman is to call no man father; surely sons of the free woman, children of God, being children of the resurrection, have only God for their Father. No, Christ is never called a Father until after he is called a mighty God. They are Sons of God

BY Christ, who are to inherit all things. The Father raiseth up the dead and quickeneth them; and they are made alive IN Christ, or in the mother system.

When God raised Christ from the dead, he became a begotten Son; the firstbegotten Son of God. So he that raised Christ from the dead will also quicken our mortal bodies. Raising up and quickening the dead, is therefore, being "begotten from the dead;" begotten by the Father.

Adam and Jesus were without an earthly father, they answer to the earthly, and the heavenly man; as we have born the image of the earthly, we shall bear the image of the heavenly. But this family of sons, whether on the natural or spiritual plane, are children of God, the one Father. Christ eventually, as head of the mother system, brings the entire family to the Father, saying, "Here am I with the children thou ha st given me." But this in no way implies that Christ is their Father.

That the second man is to become a mighty God, an everlasting Father; hence, a "life-giving spirit;" sustains our contention that the Sons of God, on attaining to the condition of their Father, will also, in their turn, with the angels of their presence, bring forth families of Sons. Sons, we say, not daughters; because the weaker element, necessary during development, whether on the natural, the spiritual, or the divine plane; is eliminated before the development of children of God can attain the unchangable God-condition. All less than the Most High being susceptible of change. Hence, angels, the feminine element on the highest plane, will ultimately become Sons, through motherhood and suffering: even as the sometime angel of God's presence, when made flesh, became, a Son.

On the Divine plane, Michael THE archangel, "the great Prince that standeth for thy people," (Dan. 12: 1; and 10: 13, mar.) The Captain of the Lord's host, (Josh. 5: 14;) the spiritual Rock that followed them, (1 Cor. 10: 4;) the angel, (Exo. 23: 20;) the Prince

of Dan. 9: 25; was, prior to his birth, as Jesus, the divine angel of God's presence; the feminine created element proceeding out from the Father. Even as, to illustrate, Eve was taken out from Adam. As agent of God, he represented God, and was called God, in the beginning; hence, it reads, John 1: HE was God. [Emphasise HE, not WAS.] Being directly related to God, flesh of his flesh, as it were; he was to God what Sarai, a half sister, and yet wife, was to Abraham. Barren, because as yet no inheritance for children was provided. As agent by which the worlds and angels, servants, were made, he was the lowest type of producer; what Eliezer was to Abraham. As producer of man, "of the earth, earthy," (1 Cor. 15: 47,) he was mother of sons of God on the servant plane; what Hagar was to Abraham. As producer, mother of resurrection, the free woman covenant, he became to God what Sarah was to Abraham. When born of woman, he was to God what Ishmael was to Abraham. The free woman was to be made fruitful, builded, (Gen 16: 2, mar.) by the bondwoman; that is by her offspring. Christ after the flesh, her offspring, by obedience to the law ordained unto life, made the free woman, or resurrection covenant, fruitful. In other words made Sarai to become Sarah. Thus the house of the free woman began to be builded by the seed of the bondwoman; thus Sarah obtains seed by Hagar.

But this was only the first step; the wife must also be provided, like her head, flesh of his flesh; hence, of the bondwoman; before Sarah, the resurrection covenant, can become fruitful. Bear in mind that it is the Scriptures that affirms, "these two women are the two covenants."

Thus the gospel church, the espoused virgin, the body of the one seed of promise, must, like her head, be developed, made perfect, on the same plane as her head; in order that Sarah may obtain children by her Egyptian bondmaid. Thus the allegory is explained; why Abraham was made a father, first, by the bond-

woman, before the free woman could become fruitful. Why Christ and his body must be made perfect on the natural plane. If it were not so, the house of the free woman could not be builded by the bondwoman; and no reason exist for "First the natural, and afterward the spiritual;" or even for a church of the firstborn.

Christ maintains the character of Wonderful Counsellor while appearing in the presence of God for us; also during the millennial age, while the government is upon his sholder; since he is to be "a Priest upon his throne." Then at the end of the thousand years, when death, the last enemy, is swallowed up of victory; our mortal body, quickened prior to the thousand years, by Him who also raised Christ from the dead, will, together with Christ, and all who overcome, put on IMMORTALITY, and all the Sons of God, with Christ, become mighty Gods; and everlasting Fathers. "I have said, Ye are God's, all of you children of the Most High; but ye shall die like men," (Ps. 82: 6.)

THE CHRIST.

The first house of Israel ended with its Elijah and its Christ; both alike on the plane of the natural seed or Jewish church. So as we are now learning, the gospel church or second house,—both of which are typical houses,—ends with its Elijah and its Christ body, on the plane of the gospel church. After which, during the restitution age, the Elijah and Christ become one.

John and Jesus were on the plane of the Jewish church; the typical Israel of the old tabernacle system. The Elijah and the Christ body at the end of this age, are on the gospel plane. Both houses are typical; and while representing the true Israel, or resurrected man, were and are made up of men in the bondage of corruption; both houses being born [in figure] of resurrected life. The one of a dead womb; the other, buried with Christ, and raised to newness of life.

The Elijah on the servant plane to the natural house,

was the person of John. The Elijah on the spiritual plane of the gospel church is a message, rather than a person, or persons.

Jesus was the only fruit of that house of servants that overcame and attained to the perfect man; and John was his forerunner. The Christ body is the only fruit of the gospel house of sons that will overcome, and attain to the perfect man during this age; and the restitution message by this un-anointed body is its forerunner.—The Elijah work being that of restitution, restoring the faith, was certainly a forerunner to the fullgrown Christ condition of the gospel church.—John prepared the way for the Anointed, the Christ. The restored faith, prepares the way for the anointed Christ body.

What John was to the Jewish church; the restored faith is to the gospel church. If they had believed John they would have believed Christ. While now, only those who receive THE faith, will be prepared to receive the anointing, or enter the Christ-body condition.

What Christ after the flesh, was to the Jews; this anointed body of Christ will be to christendom. He came to heal their physical and spiritual diseases by teaching the spirit of the law; which if a man do, he shall live by it. Now analogy requires a corresponding work. The anointed body are to remain on this Adam plane seven years,—according to our diagram measurements.—They will be in the condition that Jesus was, at and after his anointing; namely, fullgrown but not made perfect until the end of their cleansing.

He remained on the first Adam plane 3 1-2 years after his anointing; and was made perfect only at its end. Fullgrown, has a two fold meaning with his body, as with himself. First, the number to constitute the body being complete, his house full, the door will be shut. Second, the inward man of full stature. This means that all truth into which the Comforter was to lead is attained. This full growth must be attained

while helps are in the church for the perfecting of the saints unto the work of ministering, unto the work of building up the body of Christ. This growth ends, therefore, at the anointing; for the stature of Christ is then attained. Such helps not being required to perfect the Christ; that work being accomplished by the sprinkling with living water. Thus the PERFECT man condition is attained only on the evening of the seventh day.

Now the question is, what will be the work of this Christ body during the seven years of the cleansing from the body of this death? If they are to the gospel church what Christ was to the Jewish church, many things are before us not hitherto recognized. John and Christ were doing the closing work of the Jewish age, and a preparatory work for the incoming gospel. To as many as received him, he gave power to become sons. That is, to be transplanted from that house of servants, to the incoming gospel house of sons, (John 1: Gal. 4: 5.) This was a dual work; he was being perfected in order that through him the house of sons or house of the free woman might be builded. To be accomplished only when Zion, the free woman, shall be made to travail and bring forth a man child.—He, the head, being brought forth before she travailed.—Thus the work his Father sent him to do, was to bring to an end the Jewish age, or house of servants; and also his own life as a son of the bondwoman, in a way that would make it impossible for death to hold that life, since the free woman must be made fruitful by resurrected or restored life. In short, this son of the bondwoman must be circumcised, before the free woman could be made fruitful. Hence, Christ was circumcised, and we, the wife, are circumcised in his circumcision; being buried with him in baptism.

"Therefore doth my Father love me, because I lay down my life that I might take it again," (John 10: 17.) Thus the house of the free woman is builded by the bondwoman.

IMPERFECT IN ORIGINAL

The body of Christ, or the elect gospel church, being also of the bondwoman; and as necessary for building the house of the free woman as was Christ himself; for without the woman, the man abides alone; explains why Christ and his elect body, the one seed of promise, were to be developed, made perfect on this bondwoman plane; and why the rest of mankind can be developed from this seed in the next life.

As it was necessary that Christ, while on this bondwoman plane, should overcome; so as to free himself from the power of death; so it is necessary for his elect wife, also the seed of promise, (Gal. 3: 29;) to overcome as he overcame. Hence, the living church on attaining to the stature of the Anointed, will like him, get the victory over death, and him that has the power of death, by obedience to the law ordained unto life. For only thus, can the free woman be builded by the bondwoman.

It follows then that the Christ body, in this respect, will do as Christ after the flesh did. But there is a closing work to the gospel church. We, his body, are to do works to the great nominal gospel church, such as he did to the Jewish church. How else are we to do the works that he did? This gospel of the kingdom, only now restored during this movement; the age-lasting gospel, shall be preached as a witness to all nations and then shall the end come, (Matt. 24: 14; Rev. 14: 6.)—We have claimed for this, a shadowy fulfilment—but this time it will be a reality.

Christ preached the gospel of the kingdon to Israel; the gospel of the kingdom as it pertained to the natural seed, and finally rode into Jerusalem as their king. So the gospel of this spiritual kingdom must be proclaimed as a witness to all nations, as that typical gospel was preached to that one nation. This has not been done, since christendom of to-day have never heard the true gospel. And what has been done since its recovery, is only a shadowy fulfilment, like that of John the forerunner of Jesus; (See Mark 1: 1, 2; and

* not spirit

14, 15.) This restitution message has been an Elijah message of BAPTISM. [death and resurrection,] for spiritual Israel, what John's gospel was to the natural seed. And, as then, a Christ-body is to come after this Elijah phase; and as Jesus completed the work begun by John, so the Christ body will complete this work. This throws much light on the character of the work of the coming 7 years. Why should there be a Christ-body here, being perfected as he was made perfect, overcoming as he overcame, and doing the works that he did; if this is not the Scriptural plan? There are greater works to be accomplished, since with him there was no real restitution; here, the Christ-body is to put off disease, and corruption, and overcome so that death becomes an impossibility. Deadly poison cannot harm them, the arrow that flieth by day, or the destruction that walketh in darkness shall not come nigh them; even the fear of evil will be taken away. Having made his truth their shield and buckler, the angels of God will encamp round about them Christ will be glorified in them, and christendom will marvel.

The works that he did, were healing the sick, feeding the hungry, casting ont devils, and comforting the mourners. Would you like to have the power that he had,—not this counterfeit sham, practiced for filthy lucre,—but power from on high, that will give you a knowledge of what is in man, so that you will know how to do, and what to do to best glorify the great head of the church? "The works that I do, shall ye do also; and greater works than these shall ye do, because I go to the Father." This is only the marriage feast; fat things; wine on the lees, well refined.

THE ELIJAH.

The seven years of cleansing, or being made perfect after coming to the stature of Christ, as has only lately been recognized, making it apparent that the gospel age ends with the Christ body; even as the Jewish age ended with a Christ; places the Elijah type in a clearer light, making a revision of that subject necessary; since the Christ body fills the place we had supposed belonged to the Elijah. Hence, to simplify the subject, we give a restatement of the entire Elijah type, as it now presents itself.

The Elijah work pertains to restitution; the REAL antitypical Elijah will restore all things, (Matt. 17: 11.) But both of the typical houses of Israel have their typical Elijahs. John was the Elijah, or forerunner to prepare the way for the "Christ after the flesh." The restoring of the faith was an Elijah message, a forerunner of this Christ body. While the REAL antitypical Elijah is the entire 144 000, joined to their Head; the forerunner of the kingdom of God the Father.

John and Jesus were one in purpose; the work begun by one was completed by the other. So those of the restored faith ripen into those who come to the stature of Christ. In the restitution the Elijah is the Christ; the developing features in the type become the one body, in the antitype. There are, therefore, two typical fulfilments, and one real fulfilment of that type, as there are two typical, and one true house of Israel.

John, who came "in the spirit and power of Elias," did no miracles; nor did he fulfil the Elijah type in scarcely any of its features. He brought no famine; was not hidden, only from his birth, but not after his showing to rebellious Israel. Nor did he end the famine, or slay the prophets of Baal. And yet he fulfilled the prophecy concerning the coming of Elijah in the superficial way in which it was to be fulfilled to that first house of Israel. Now why should the Elijah message to the second typical house, fulfil the type in a greater degree than its fulfilment to the first house? It should be in the real antitype, that a type has its complete fulfilment. And the real antitypical Elijah who is to restore all things, does not come until after this period of 7 years. "He shall come, saith the Lord of hosts; but who may abide the day of his coming"?

As it was the day Noah entered the ark, and the flood came; or the day Lot went out of Sodom, and the fire came; so shall it be in the day when the Son of man is revealed." And when he thus comes, it is with all his saints to execute judgement on the old Adam race.

This entire body, the dead in Christ, and the living, will constitute the true Elijah; they are to be hidden for a time, caught away to meet the Lord; there will certainly be a famine for hearing the word of the Lord then; after which they are to return and destroy the false teachers, the prophets of Baal. After this man child is born, a remnant of the seed of the woman still remains, answering to the seven thousand in the days of Elijah that had not bowed the knee to Baal. Surely here are facts enough for the fulfilment of that type. And in the deliverance of typical Israel, a type of the deliverance of humanity from spiritual Egypt; Aaron, answering to this high priest body, leaves Egypt, unlike Moses who slew an Egyptian and fled; but apparently without observation. Christ, the antitypical Moses, on fleeing from spiritual Egypt, "where our Lord was crucified;" killed an Egyptian.—Did he not take on him the nature of the seed of Abraham? do they not answer to Hagar, the Egypt bondmaid? did any man take his life? "No man taketh my life from me; I lay it down of myself." Who slew the Egyptian? are we not also commanded to crucify the old man in our nature?—This high priest body is represented by its living members. We are cleansed from the body of this death, before leaving Egypt Aaron does not slay an Egyptian; but leaves unnoticed by Egypt's rulers. Moses and Aaron returned together, to execute the judgements, and deliver the Israel of bondage. And the prince of this world, and all his servants will lose Egypt's firstborn, when Israel, God's son, even his firstborn, is delivered from this bondage of corruption.

This Moses and Aaron, Christ and his body, is the Elijah who is to "restore all things." They return with a message to Israel, (Exo. 4: 29–31.) Thus Elijah's return, ends the famine; he shows himself, the rain comes, after which the prophets of Baal are slain.

No one historical type can be applied in every detail. Jonah is a type, but only in one thing. Moses is typical, but not in all things. It is the law which shadows forth in its every jot and tittle; not historical types.

As before remarked, there are revealed facts enough concerning the real antitypical Elijah, the resurrected body; their being caught away, their return to execute the judgements, &c. for the Elijah type to have its fulfilment; especially as every detail of his history may not require a fulfilment. While its typical fulfilment to the two typical houses, have surely been as ample for the one as for the other.

The foregoing concerning the Elijah being true, it leaves a clear field for the Christ body to do the works that he did, and the greater works, during its 7 years; as no hidden condition is called for during that time.

THE ANOINTING.

Pentecost was an earnest, a measured portion of the Spirit given to each one when they believe. That is, when they believe the gospel, even its first principles. The Comforter came at Pentecost; it was not to be a continual outpouring of the Spirit during the gospel age; but as the early rain, its coming had a complete fulfilment at that time. Each one who received it was inspired by this "teacher of righteousness," and did not need that any man should teach them. This applied to the apostles; probably the only ones who received the anointing at that time, and were thus inspired. After that as men believed the gospel, all its teaching due to a believer at the time when he believes, then he received the earnest of the Spirit, the anointing; after which he needed not that any one teach him. But the conditions were, "if that which ye heard from the beginning abide in you."

The gospel for the babe in Christ, is only first principles, from which there has been a falling away. It began as early as did the working of the mystery of iniquity. See Heb. 5: 12. Some there had already lost that which they had at the beginning; namely, first principles; and while they ought to be teachers, not needing any man to teach them; "they had need that one teach them again." This falling away is now universal outside of this movement, in which the lost faith has been recovered. During the entire age, until the Elijah message, or restored faith was recovered, only first principles, the milk of the word, was due. Strong meat is for them of full age. This full age condition is attained only by this present generation of the body of Christ, and by us only since the one faith has been restored and fully digested. Up to that time only first principles were due. And he who retained them might teach, and had no need that any one teach them; (compare 1 John 2: 24–27.)

"Every one that useth [partaketh] milk is unskilful in the word of righteousness; for he is a babe," (Heb. 5: 13.) One who requires milk, needs one to teach him; while one who has and digested the milk of the word, the anointing received when he believed, abides with him; he may teach, and needs no one to teach him. This applied all through the gospel age until ITS Elijah came. Then an advance began, strong meat being due to the household. As at the end of the Jewish age. "the law and the prophets were until John," so here, new conditions obtained at the coming of this Elijah message; since the time of harvesting the tares then began.

The first principles of the doctrine of Christ were all that was due until the coming of the Elijah; then the body, leaving the first principles, were to go on to perfection.—This certainly agrees with the history of the church, even at its best. None except the apostles were able to give strong meat; and they could not, because the church could not then receive it, (see 1

Cor. 3: 1;) and yet Paul gave all that the Spirit dictated.

The first principles are so simple that the whole gospel faith could be preached in ten minutes. Paul and Silas could have preached it to the jailer and his household before baptising them "the same hour."

The gospel that Jesus preached to the natural Jew, and sent his disciples to preach, is contained in a single verse, (Mark 1: 15.) Ours is far more comprehensive; but preached by the mere word of the speaker, without proving; and although embracing the whole plan of restitution and future probation for the world: it is contained in a few sentences: "Repentance from dead works."—The works of the law.—"Faith towards God; the doctrine of baptisms; laying on of hands, the resurrection; and eternal judgment," (Heb. 6: 2.) These first principles of the doctrine of Christ, contain the whole gospel, the one faith. AIONIOS, age-lasting judgment. The judgment here spoken of is KRIMA; it does not mean condemnation, in this case. "God sent not his Son into the world to condemn the world, but that the world through him might be saved." Again: Jesus said, "For judgment (KRIMA) I am come into this world; that they which see not might see; and that they that see might be made blind," (John 9: 39.) Blindness to the Jew, was riches to the Gentile because the second half of the seed of promise was then to be taken out from among Gentiles.

For judgment, KRIMA, he came into the world that the Gentiles, who prior to that had never been granted repentance unto life, (Acts 11: 18,) might also have probation for the "high calling. This was the judgement accomplished by his first advent; enlarging the scope of probation; ending the exclusive system under the Mosaic law, and giving probation to all nations. Remember this probation is for the church of the firstborn, and not for the world. "I pray not for the world, but for them thou hast given me;" no others can come. And yet Christ tasted death for every man; gave him-

self a ransom for all; and all that die in Adam, are to be made alive in him; all that are in the grave shall come forth. Now bear in mind that "the resurrection, and age-lasting KRIMA," to follow his second coming, are first principles of the doctrine of Christ. That he does not take his great power and reign, until the time of the dead that they should be judged. And that when the kingdom is the Lord's, and he is the governor among the nations, "all the ends of the world shall remember and turn to the Lord."

Is it not apparent that all christendom are where the apostle found some in his day? "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat." We still have a few readers of the HERALD who have not yet fully mastered these first principles, and yet think they ought to be teachers; that the anointing received at the beginning, that is, the "early rain," still abides in them, notwithstanding they have lost these things that have been heard from the beginning. And so think they have no need that any man teach them; no need of the "helps set in the church for the building up of the saints, until we all come to the stature of Christ."

This anointing given to the infant church, and to each member when they believed; is designed to develop the body to the fullgrown man; since strong meat is for them of full age, as was Jesus at thirty; to lead us into all truth, all that he had heard from his Father, and committed to his church. But as Jesus could not attain to the Anointed, or Christ stature, without a final special anointing for that higher condition and work; so his mystical body cannot come to the same stature without such special anointing. And the "latter rain" a second anointing, is promised to Zion. And as the husbandman waits for the early and latter rain, before gathering the fruit of his labor; so we are to wait. If Jesus who always had the Holy Spirit, required to be thus "anointed with the Holy Ghost and with power," before he was prepared to begin his mighty works; surely we shall have to be thus endued with power before doing the greater works.

Looking as we now do, not for the Elijah; but for the Christ body to complete the work begun by the Elijah message, the events before us take on a somewhat different character. While John came doing no miracles, Christ did mighty works. Instead of a famine, Israel had great light, IF they could have received it. Yet the real outcome was their final rejection. And such will doubtless be the outcome with this Laodicean church.

The Christ body, anointed, overcoming as he overcame, and doing the works that he did; stand related to christendom, as did Christ to the Jewish church. He was the Head of the one seed of promise; we that are alive and remain, represent the entire body, the 144, 000. He was all the fruit made perfect in this life, out of the first house of Israel. These who represent his body, the completion of the seed, are all who are ever to be made perfect out from the old Adam; they being the seed born of the bondwoman, by which the house of the free woman is to be builded. Those that received Christ and to whom he gave power to become sons, (John 1 : 12 ;) together with those who came out of their graves, at the time our High Priest was washing his flesh; were incorporated into the body of Christ. Thus completing that part of the 144, 000 pertaining to the generations that preceded his advent. All others of those to whom he was sent, and who received him not, excepting Paul, who came in as one born out of due time, belong to that great multitude of Rev. 7; who are to serve before the throne, but do not sit with Christ in his throne. [They belong to a lower order of the priesthood; they are to the 144, 000 what the entire tribe of Levi was to the Aaronic order, servants of the sanctuary.]

Now, at the end of this Gentile age, the body of the

seed being complete, his house full; the Master will rise up and shut to the door. And those not of this body who receive the truth after the anointing, receiving it from the body of Christ, belong to that "great multitude." While the rest of mankind make up the other tribes of ISRAEL; or the resurrected man.

It may be with us, as with Christ; a special trial of short duration immediately after the anointing. But more than that, there is no hidden condition for the Christ body until caught away with the dead in Christ at the end of the seven years of cleansing. We shall doubtless commune with our friends and with mankind even as did Christ; since our work is with them. Christ is to be glorified in us, and marvelled at in us. Hence, we shall be to christendom as Christ was to Israel; excepting in one very important particular. Although being mentally perfect, he was not being perfected physically; while we shall be approaching to the physically perfect man condition. Since we are to be cleansed according to law; while he was cleansed by the one baptism.

Just what difference that will make in our intercourse with humanity, of course, we do not know. No precedent has ever existed. [Christ was physically exactly like other men.] Still, as we are to do the works that he did, we shall certainly have some intercourse with mankind. As the cleansing from contact with a dead body, (Num. 19:) required 7 days, and yet the actual cleansing did not begin until the sprinkling on the third day; it may be something like this: From the first, to the third day, we shall be just as Christ was. That is, tempted, and yet without sin. Thus, having ceased contact with that which defiled, the 7 days (years) begin. We are not physically cleansed, more than was Christ; but are waiting for the sprinkling on the third day. Until then, no renewal of our flesh, as in Job 33; but only such healing as Jesus did. Freeing both those of the body and perhaps others, from sickness, and our own members from dying. The

greater works of actual restitution, beginning only with the sprinkling with running (living) water on the third day.

Now I will restate the facts, then draw what appears to be legitimate conclusions. From the anointing, at which time the body comes to the stature of the anointed; our inward man being fully developed; we have power to cease from sin. Then it is the 7 days, (years) begin. From that time until the third day, we shall be as Christ was, "anointed with the Holy Ghost and with power," and do such works as he did. After the sprinkling on the third day, the physical cleansing begins. From that time and on to the end of the 7th day we shall differ from what Christ was; and do greater works. He did not experience physical cleansing according to the law; but was cleansed by baptism, as all who die are to be cleansed. The sprinkling with living water on the third day, and on the seventh day, etc. as the law requires, not one jot or tittle of which can fail of fulfilment; will free us from every physical defect that sin and the fall has brought on humanity: so that at the end of the 7th day restitutiton with us, will be an accomplished fact; being physically as man was when he came from the hand of God. [Of such restitution, the living church will be the only participants. Christ did not experience it; no one who dies will experience it. And yet it is the physical condition to which the world, the groaning creation, will be resurrected; sown in corruption; raised in incorruption. The dead in Christ are raised INCORRUPTIBLE, and WE shall be changed. Restitution brings man back to what he was before the fall; to the condition of incorruption, but not incorruptible. And restitution is all the church can have in this life; or before the twinkling of an eye change.]

INEVITABLE CONCLUSIONS.

As during the first part of the 7 years, the anointed or Christ body, is to be as he was; and do the works that he did; it follows that we shall have the power

and the will to love and favor those who love us, as did Jesus to Martha and Mary, for instance. That little children, and especially our own flesh and blood, will be provided for in every proper way, witness the care Jesus had for his mother even while suffering on the cross, (John 19: 27.) The body of Christ being many, and related to those not of the one body, in a greater variety of ways than was Jesus in person, we can only draw conclusions, and query as to what Jesus would do under like circumstances. He himself had no experience of father, mother, husband, wife, or children. But as he knew what was in man, he could sympathise in all their experiences. Now, the body will actually have all those relationships; and no lack of data from which to draw conclusions as to what Jesus would do under like circumstances. After the anoint- we shall know what to do; but even now, with Christ as an example, we can approximate toward the truth, concerning these things. From which it appears that both the world and our immediate friends and kindred will be richly blessed by this CHRISTLY presence.

Looking as we do for this fullgrown man, and the measure of the stature of Christ for the living church, early this present year;—a condition as certain to be realized by the church before the next age can be ushered in, as that christianity is of heaven;—we may well venture to try to understand, and rightfully expect light on every point that has a direct bearing on the body about to realize this condition; since we are not to walk in darkness.

There are conditions of motherhood that may span the event for which we look. In such case what may we expect? This question will present itself. In answer we can say: although childbearing after the flesh, belongs only to the bondwoman system, and mother and child, according to the law, required cleansing, as with Mary and Jesus; it is not sinful. Hence, childbirth after the 7 years begins, does not defile by a law of sin, answering to "the body of death." And as the

cleansing does not begin until the third day; there is sufficient time to adjust all things to the new conditions of actual physical restitution, renewing our flesh, etc. The only change by the anointing with the Holy Ghost and with power, bringing us to the stature of Christ; is to so strengthen our inward man, that it can henceforth control the law of our members. This marks the beginning of the 7 years. From that time we, like Christ, may be tempted in all points, and yet without sin. We are also endued with power to do such works as he did. The object of which works are as with his works; 1st, to give a hearing ear; "For this gospel of the kingdom shall be preached as a witness to all nations; and then shall the end come;" end of the age.

This gospel of the kingdom, the lost faith, began to be preached with the Elijah message, and will be carried to a finish by this Christ body; even as Jesus succeeded John, in the work pertaining to the ending of the Jewish age. This age-lasting gospel, completed; is that referred to in Rev. 14: 6. And will go as a witness to all nations.

THE WORKS THAT HE DID.

Christ raised the dead. Not FROM the dead, but THE dead. "Christ was the first that should rise FROM the dead;" the firstborn from the dead, etc, Lazarus and others were raised to the same old Adam life; Christ was the firstborn of the free woman.

If we do the works that he did, we must, among many other things, raise the dead. Such dead ones, come forth in their natural body, the body that was sown. Hence, every one thus raised, whether by the prophets, or by Jesus; had their natural body re-vitalized. Even at the first washing of the High Priest's flesh, at which every member to be incorporated into his body must be present; the graves were opened, and the bodies of many saints came forth. It was necessary for them to be there in order that the law might be fulfilled; and no matter how long they had been

wedding garment = the Abrahamic faith.

dead, it was easier for heaven and earth to pass, than that one of them should have been absent. Hence, Almighty power reorganized their bodies, and restored their life. Now, during the first three years of this 7, the necessity will again exist, for raising the dead, and doing the works that he did, makes it a certainty.

All who have the wedding garment, the Abrahamic faith, the faith that is counted for righteousness; who go out in this closing movement of the age; are entitled to go in with Christ to the marriage feast; other conditions such as holding fast to the end, fainting not, etc. being complied with. Some of these have fallen asleep since the faith was restored; and unless revived, would fail of the feast to be enjoyed during this seven years. "The works that I do shall ye do also," said Jesus. In order to do so, we MUST raise the dead.

After the door to the "high calling," power to become sons, was shut to that generation of Jews who failed to receive Christ, (John 1 : 12;) Paul was received into the house of sons, as one born out of due time; Jesus coming to him in person. Hence, he was numbered among the five hundred out of that generation; entitled to the "washing, with water by the word," as the flesh of the high priest. Being made a part of the Scriptures, the above fact teaches something that pertains to "the perfecting" of the body. Such a reviving of those entitled to share in the feast, and yet have fallen asleep; is the only way members of this body could be born "as it were out of due time."

Then again, when Christ was made perfect, something similar transpired; then why not, while his body is being perfected?

He is to be glorified in his saints, and MARVELLED at, IN all them that believe, in that day. In this day of marvels, what could tower above all other marvels, and astonish mankind, like coming to the graves of those they had known to have been dead and buried, five, ten, or fifteen years; standing by as the graves were being opened; as did the Jews, while they took

away the stone from that of Lazarus; and see the dead come forth in their grave clothes? "The works that I do, shall ye do also." This Christ in his saints will indeed be marvelled at, IN all them that believe in that day.

How our hearts will burn within us, as we take their hands and talk of life and death, the glorious future, the love of God manifested in Christ, and the exceeding great and precious promises.

The gospel age should end in far higher manifestations than did the Mosaic age. Christ was the anointed, on the servant plane; we, his body, are a house of sons. His career ended in death; ours will end in life.

If our dead ones are raised some time during the first three years, their experience will not be all of the seven years, it is true. But as no cleansing is in progress until the third year,—only we have ceased from sin,—and "the dead are freed from sin;" hence, coming forth any time before the first sprinkling, they stand equal to us; only that they did not come to the full-grown man; and are not entitled to be anointed with the latter rain, (with the Holy Ghost, and with power,) until they attain to such full growth. But with so many eager ones to help, they can soon attain the fullgrown man condition, and receive the anointing.

The first three years our work will be with the old Adam man, as was that of Christ to the Jews; preaching the gospel of the kingdom, and temporary healing. The greater works, during the succeeding four years, will at least be associated with the restitution of the Christ body to the perfect-man condition; man's perfect physical, as before it was blighted by sin.

These are some of the things we may confidently expect in the near future. The time arguments appear to be full and complete. It is only faith, not knowledge, it is true; but the arguments are supported by the fact that light is shining on events connected with the last phase of the gospel church; and that the light comes out only as it becomes due.

That the gospel church must certainly come to the unity of the faith, and attain to the stature of Christ, do the works that he did, and greater works; is indisputable. And that this growth to the full stature is to be its final condition, is selfevident. Hence, what we are looking for is what must and will soon tanspire, IF the end is at hand. And if not, just such conditions must obtain before the age can end, whenever it may be. Why then is the "lamp to our feet" shining on these grand closing events, unless the time for their realisation is close at hand? And why have WE of this movement, to the exclusion of all others, light on these things if this is not the closing movement?

If we are to do the works that Jesus did, we MUST raise the dead, the corruptible dead. This is a new idea. But some belonging to this movement and having the wedding garment, and hence, entitled to share in these glorious closing events; have fallen asleep. We cannot determine just the time that should mark the completed wedding garment; perhaps not until the things God hath prepared for them that love him, began to be comprehended; or about the time the 1335 days ended. In that case, the blessing for those found WAITING, on coming to "the thousand three hundred five and thirty days," can now be fully appreciated.

Daniel was informed that beyond that period, there were "seasons and days," (Septuagint translation;) and that he should rest and stand in his lot at the end; "go thou thy way till the end," necessarily meaning the end of all "the days." While a special blessing awaited those who should live, and come WAITING to the end of the 1335 days. It looks as if this ought to be so. That those of this last generation, being in the movement, and having the wedding garment; should not lose so grand an outcome by falling asleep.

A second bound volume, including the HERALDS up to this number, can now be had for $1; also the first book.

HERALD OF THE MORNING.

Old series, from 1873 to 1896.

NEW SERIES.

Entered as second class mail matter at Rochester Post Office, Rocheser, N. Y.

VOL. 4. APR. & MAY, 1900. [Nos. 1 & 2.

SIX, SIX, SIX.

"Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is Six hundred and Sixty and Six," (Rev. 13: 18, R. V.)

"Seal not the words of the prophecy of this book; for the time is at hand." Although not sealed, this "number of the beast" has ever been a mystery; but concerning the events connected with the ending of the age it is written, "the wise shall understand."

We, of the body of Christ, claim to be of the "wise virgins;" and should be able to understand even this mystery, if the claim is well founded.

I need not refer to the many attempts at an explanation by scores of Bible students, only to say, none of them have met the conditions of the prophecy, or satisfied the readers. We cannot feel satisfied with the idea that in order to be entitled to a place on the sea as it were of glass, with harps of God, it is required that we study Greek and get the victory over the letters that spell some Greek or Latin name which translated into numerals, make the literal number 666. Yet in order to attain to the sea of glass condition, it is necessary to be victorious over the number of his name, (see Rev. 15. 1, 2,) from which it appears that it is while the seven last plagues are being poured out, that these victorious ones are on the sea of glass which is "before the throne," (see Rev. 4: 6.) This also agrees with Luke 21: 36, where those who are "to escape the things that are coming on the earth, stand before the Son of man." Also with the type, (Exo. 8: 22, 23;

in which God separated between his people and Egypt so that the seven LAST plagues, [there were ten in all,] should not harm the land of Goshen.

As at the beginning of the coming 7 years we are to enter the sea of glass condition; and can attain to it, only by coming "victorious from the beast, and from his image, and from the number of his name," (Rev. 15: 2, R. V.;) it follows that [the wisdom for a clear understanding of this mystery is due; and being meat in due season, it should now be clearly understood.]

First, let us have a clear idea of "The beast;" a name given to all Gentile governments; the first one, (Dan. 7:) was represented by a lion; the next by a bear; next, a leopard; after that, the Roman empire, which having so many phases, it could be represented only by a nondescript; a great and terrible beast, too monstrous for any created thing to fully represent. This is the beast of John the revelator, each of the others having in turn passed away before the christian era. This one has had different phases. As imperial Rome, it was called a dragon; as papal Rome, it was "the beast" of Rev. 13: 1, 2; having the characteristics of all the other governments ruled by Satan, "the prince of this world" combined in one; thus answering to the four universal empires, or, in short, to the whole world. The body of a leopard, the feet of the bear, and the mouth of the lion, (see Dan. 7.) In its ecclesiastical character, it combines all the grossest features of all human religions, with none of the Divine. In its civil character,—during the "forty and two months," in which it had temporal power,—it combined the magnificent glitter of Belshazzar of the Babylonian empire; the cruelty of Medo-Persia; the high art of the Greek, and the iron despotism of Rome.

THIS is "THE BEAST" of the mystical number; a power which in epitome, answers to the whole WORLD.

THE IMAGE OF THE BEAST.

As in the foregoing, each government had is local and separate application; this papal beast has its special application, and its special image. Stopping here to state only a few details of this special application, let me say: the "dragon," imperial Rome, gave the papacy "its power, and its seat, and great authority," when Justinian expelled the Goths from Rome, from 536, to 554; at which time the papacy was fully seated in Rome. In 1798 a republic was established in Rome, the papacy being temporarily suspended. Under Napoleon it was soon restored; but shorn of its power, it was but an image of what it had been. But it is not of this special application of the prophecy I purposed to speak; but of its world-wide significance. Embodying the lion, the bear, and the leopard, in itself; papal Rome is made to answer to all Gentile dominion. And the image in this case, differs widely from that of its local or chronological application. In this case, the image, like THE Beast, is also of world-wide significance. All having part in the first resurrection had refused to worship either the Beast, or its Image, or to receive its mark, (Rev. 20: 4.) This surely proves that "the Beast, its Image, and its mark; has a wider significance than any one phase of the Roman empire; since we know that prophets and saints of past ages, who never heard of papacy, or Rome, will have part in the first resurrection.

The Beast in this broad sense, as we have seen, is the world, or human governments. An image is that which represents that of which it is an image. Worldly governments have always been represented in their religion, or so called spiritual power. From Nebuchadnezzar's golden image, to the present time, the characteristics of nations have been represented in their ecclesiastical systems. Thus the so called spiritual side of humanity, has ever been an image of human governments. And surely. those to have part in the first resurrection, "worshiped not the Beast, nor his Image, nor received his mark."

HIS MARK.

"That no man should be able to buy or sell, save

he that had the mark, even the name of the beast," (Rev. 13: 17, R. V.) Here we learn that the Mark, and the Name, are one and the same. But what is the mark? If you say, such a man has the mark of a gentleman, you mean that he has the characteristics of a gentleman; and having the characteristics of one, he is entitled to the name. Having the mark of the Beast, in the hand or in the forehead, is easily understood. One can go hand in hand with the world, and yet have no heart in it; another may do the same and think it is right. The one has the mark in the right hand, the other in the forehead.

Neither buy nor sell without the mark of the beast, Who can buy or sell in this world, without that mark? Can one be a successful buyer and seller and have no characteristics of the natural man? or, in other words' do as you would be done by. Enter a store to buy; if at the next door the same goods can be had at a lower figure, would you not like to know it? Circumstances have made it possible for store No. 2, to supply you at a much lower price, and yet make a fair profit; and he of No. 1 is knowing to that fact. Is he to send the buyer there? If his poor mother, or one he loved as he loves himself were the buyer, he would do so; But if he were thus honest with all his customers, how long would he continue to buy and sell?

It is what the inward man would delight to do, that is placed to our credit; and yet "what I would not, that I do."

THE NUMBER OF THE BEAST.

As "the Beast" represents human governments, and the Image, its spiritual authority; its number is "the number of a Man," the old Adam man; that is, the "natural man;" of the earth, earthy. And SIX, three times repeated, is given to man; in which to buy and sell, and work. Three Sixes, no more, no less; each pointing to restitution, Christ's millennial kingdom. Two are types, given to the Natural seed, in that they answer to the natural man. The third an

antitype, or the real number given to man; 6000 years.

"Six days shalt thou do all thy work; but the seventh is a sabbath to the Lord."

"Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but the seventh year shall be a sabbath to the land; thou shalt neither sow thy field, nor prune thy vineyard, (Lev. 25: 3, 4.) Read a little further and you will see that after the Six years, the second man, or kingdom condition was to follow. Fallen man, he whose number the wise shall be able to count, was to eat bread by the sweat of his face. Not so, however, in the kingdom. For when the ground is no longer under the curse, it will bring forth only that which is good for food, (Gen. 1: 11, and 29.) Vineyards once planted will continue to produce spontaneously; trees bearing fruit will flourish a thousand years; "as the age of a tree, shall be the age of my people; and they shall long enjoy the work of their hands." Rust will not corrupt, nor moths destroy; "nothing shall hurt or destroy, in all my holy mountain, saith the Lord."

These conditions obtain fully with the elect church, but doubtless, only in part with the world until all enemies are subdued. "Seek first the kingdom of God and his righteousness, and what ye shall eat, drink, and wear, shall be added." "That which groweth of its own accord (during this seventh year,) thou shalt not harvest; (no storing up to keep it from others;) it shall be meat for thee, and for thy servant, and for the poor, and for the stranger within thy gate." Thus the Six years, like the Six days, and the Six thousand complete the number of the Man. Put these three Sixes together, and they make Six hundred and sixty six. But this does not solve the mystery; any one can count 666; but if the number is symbolic, like beast, image, and mark; then it requires Wisdom, Bible wisdom to count "the number of the beast." And more, he that will stand on the sea of glass, must "come victorious from the number of his name," (R. V.)

These who get the victory over the number of his name, get past the 6th thousand, and into the 7th, or "day of the Lord," and escape the common doom; they are of the last generation, "we that are alive and remain unto the coming of the Lord;" and not the dead in Christ. Nothing is said of the number of the beast, with those that have part in the first resurrection; they were not victorious over the ~~the~~ TIME given to the Man appointed unto death, but fell before that number was complete; while those who live until the coming of Christ, and receive the anointing, are thus victorious. Those having part in the first resurrection, are "such as worshiped not the beast, neither his image, and received not the mark on their forehead, and upon their hand." While "we that are alive and remain," certainly do "come victorious" over something not attained by the dead in Christ; and that something is, that they live on past the time during which death is appointed to All mankind. It follows, therefore, that such "appointed time," is the number of the beast.

That over which you get a victory, must of necessity be something that might, under other circumstances, entrap you. How could the numerals of a name, whether it make 666, or 555, get the victory over you in a way that would affect your standing before God?

That the number of the beast is the number of years given to fallen humanity, while the promised seed of the woman is being developed, is to my mind perfectly conclusive. No other explanation meeting all requirements as does this one, has ever been given.

To try to find a word or sentence the numerals of which make the literal 666, might determine who or what the beast is, if that were the mystery; but it is not; since, to stand on the glassy sea, we must come victorious over the number itself, as well as over the Beast. And who can believe that God requires figuring Greek or latin names in order to escape the things that are coming on the earth? But the three Sixes given to Man, shadow forth, and lead to the 7th

thousand, the number belonging to the spiritual man; and only those of the promised seed coming victorious out from the Six thousand, escape the doom passed upon the natural man. These, have an experience no others have; they escape the destruction that is coming, when "a thousand shall fall at thy side, and ten thousand at thy right hand," while standing on the sea of glass that is before the throne. In this is the mystery:—"Behold, I show you a mystery; we shall not all sleep." These, "come victorious from the the beast, and from his image, and from the number of his name:

THE SUPPER, OR MARRIAGE FEAST

"Blessed are they that are called to the marriage supper of the Lamb," (Rev. 19: 9.) "The Bridegroom came, and they that were ready went in with him to the marriage feast, and the door was shut," (Matt. 25: 10, R. V.)

To be ready when Christ comes is to each one of us of the utmost importance. After he comes, there will be no getting ready for this feast, as verse 11, plainly shows. And his coming is to be "as the lightning that shineth," etc.(Matt. 24: 27.) This is the first stage of his coming; it is the return of our High Priest, now appearing in the presence of God for us. And as every jot of the law concerning the going in, and coming out of the high priest, (Lev. 16: must be fulfilled, we are not in darkness concerning this particular phase of his coming. Paul saw him in his high priest glory, 'shining above the brightness of the noon-day sun.' Christ now comes into "the tabernacle of the congregation," Lev. 16: 23,) in that high priest glory; and remains thus "shining as the lightning," during "the days of the Son of man," (Luke 17: 24.) During this period his presence is not revealed to the world, since they continue to plant, build, marry, etc. and know not. He continues in this high priest glory for at least the 7 years during which we are being cleansed; that

is, until after our sins are borne away. After which, he lays off the high priest garment, ["made for glory and beauty, (Exo. 28: 2,] in the holy place; in order to wash his flesh, (Lev. 16: 23, 24.) Then he comes forth, and is revealed. And as it was in the day Lot went out of Sodom, etc. "so shall it also be in the day when the Son of man is Revealed." "And when he shall Appear, then shall ye also appear with him in glory;"—not his high priest glory, he lays that off "in the holy place, and leaves it there," then washes his flesh, in the holy place," before coming forth to the people so that every eye shall see him.

The cleansing from the polution of sin and the fall, is, of course, what is meant by the "bearing away our sins; and as this is not fulfilled until he comes into the tabernacle of the congregation, and he is not revealed but retains his high priest glory until some time after that; it appears that the days of the Son of man continue during and some time after the end of this seven years. We do not enter the holy place, the incorruptible condition, until the twinkling of an eye change, at the end of the seven years. And it is "in the holy place," that he washes his flesh, before revealing himself to the world; and the days of the Son of man continue until he does so reveal himself.

When he lays off his glory to wash his flesh, in the holy place; we shall then be like him, and see him as he is. It is then, after we enter the holy place, and he puts off his glory, that he comes to his church, the same unglorified Jesus, in like manner as they saw him go. He walked out to Bethany, not a spirit, but a man having flesh and bones; the same man that is coming to judge the world. And whosoever confesseth not that Jesus Christ cometh in the flesh, is a deceiver and antechrist. Look to yourselves, you who still patronize such false teaching. [The marriage feast is EATING the fruit of gospel promises; the promised anointing, and power, and victory over the world; a feast of fat things, as we shall learn.]

This supper was offered to the Jews, (Luke 14: 16, and onward, just as the kingdom was offered to them; not with any idea that they would receive it; but being a typical people, every promise had a kind of typical fulfilment. The gospel of that literal kingdom of David was preached to them by Their Elijah, and Their Christ, embracing all promises to Israel. But they were blinded lest they should see, and be converted, and he should heal them. [For if they who were of the law had been the real heirs, faith would be made void and the promises made of no effect; because, fulfilled to men in the bondage of corruption, they amount to nothing, since they would continue in sin, and hence fail to benefit by such fulfilments. I wonder that age to come people cannot see this objection to restoring the kingdom to the natural Jew, man born of woman, prone to evil as sparks are to fly upwards; man that can no more learn to do well, than a leopard can learn to change his spots. If christanized, they are no better while in the bondage of corruption, than a christanized Gentile. And we are not yet prepared to receive the kingdom and reign with Christ, until after the twinkling of an eye change. They as well as we must be born again, as Christ told one of their number, born from the dead; have part in the first resurrection, if they receive the kingdom promised to Abraham's seed, and reign with Christ; since he is the one seed to whom the promise was made. The seed promised in Eden refers to Christ, not to Isaac; as age-to-come believers ought to know; "and the promise was Not to seeds, as of many, but as of One," while the Abrahamic bondwoman, and free woman, and their seed is only an allegory; a parable in which the real characters are kept out of sight. But such things are too deep for babes, hence these brethren must come into the kingdom on the servant plane, not knowing what their Lord doeth.

THE RIGHTEOUSNESS OF THE SAINTS.

The garment that entitles us to go in to the marriage

feast, is Not Christ's righteousness, as is ignorantly supposed by many who talk of being clothed in Christ's righteousness. The fine linen clean and white, is the righteousness of the saints. And the wife "makes Herself ready." Christ's righteousness is for the justification of all men unto life; even as by the offence of one, death passed upon all men. Hence, all that die in Adam, will be made alive in Christ. This grand result, a restitution of all things; this, and only this, is the result of the righteousness of Christ. Under no circumstances is his righteousness imputed to us. If man dies a Second time, it will be for his Own disobedience; if he gets Eternal life, it will be by his Own obedience, and not by the obedience of another.

There are two kinds of righteousness, that of the law, and imputed righteousness that is of faith. This latter is the righteousness of the saints, the fine linen clean and white.

Not all that run, win the prize. How then shall we run so that we may win? Every one in this movement is personally interested in the TRUE answer to this question. If we have the righteousness of the saints; the fine linen clean and white, we have that which will entitle us to enter into the marriage feast; and if to the feast, then to the wedding.

Christ was the end of law for righteousness, to every one that believeth. The law required works, Do and live. Christ made an end of that. Not because the law was faulty, but because of the weakness of the flesh. Hence, "no flesh shall be justified by the works of the law." This settles the question, that works, no matter what or how good, are not counted for righteousness. But faith without works is dead. True; but the works referred to are works that show your gospel faith. To keep, or try to keep the commandments, that which Jesus told the young man to Do, and he should have eternal life, shows a lack of faith; that you do Not believe that Christ was the end of the law for righteousness.—It was the ten commandments Jesus told the

young man to Do and live.—That was the righteousness for those under the law; but the law ordained unto life, saved no one (but Christ,) because of the weakness of the flesh; it made nothing perfect.

Works that human kindness call for, do not show your faith. Men with no faith are often equally kind. Then, as trying to love God, to be good and keep all his commandments; make long prayers or short ones, as did the Pharisee, or the publican; is only doing as the law required; hence, nothing in all that shows your faith. What then are the works by which you show your faith? In answering this, we shall assume, because it is true, that the faith referred to is the true gospel faith that is counted for righteousness; the faith that comes by hearing and understanding the word, "the law and testimony."

"This is the work of God, that ye believe on him whom he hath sent." You can believe in him only by knowing him. And you can know him only by "Searching the Scriptures, for they are they that testify of him." "No man knoweth the Son." "This is life eternal, that they might know thee," etc.
Only by searching as men search for silver; can we find the knowledge of God. How can we show that we believe God except by works that produce and sustain our faith? "Acquaint now thyself with God and be at peace." Helps are set in the church for the building up of the body of Christ; until we All come to the unity of the faith," etc. I can show my humanity by feeding the hungry. I can show my desire to finally reach heaven, in many ways. But how can I show my gospel faith, except by striving to do the works that build up that faith? To show it to others, I must show the evidences, that which makes me believe. Righteousness which is of the law; and the righteousness which is of faith, rests on works of a different character; if not, the righteousness would be one and the same.

Now comes the question of vital importance to each

one of us; what must we Do to make our calling and election sure? In other words, how can we be sure of being ready when the Bridegroom comes? How shall we work out our own salvation?

[If when the Bridegroom comes, we have come to the unity of the faith, and of the knowledge of the Son of God; unto the fullgrown man; we shall be ready.]

This is the direct Scriptural answer. While the anointing by the "latter rain," is that which brings us to the measure of the fulness of the stature of Christ. The Former rain, or Pentecostal outpouring of the Spirit, brings the church to the fullgrown man, by leading her into all truth; all that Christ had heard from his Father. By the Latter rain, we shall be anointed with the Holy Ghost and with power to do mighty works; this fruit of the gospel age, being for the marriage feast.

Am I ready? Have I come to the unity of the faith, and of the knowledge of the Son of God? are questions each one must answer for himself. The church is to attain to this condition, and have a clean faith, without spot or wrinkle or any such thing. One false doctrine "of devils," would be a stain on so white a garment. Such perfection seems impossible of attainment in our human weakness; but if the Spirit leads us into all truth, we can hold no error. Understand me; the Spirit teaches only truths pertaining to the doctrine of Christ; we may be in error concerning details of future events, and concerning many other things; but of the true gospel faith, if we have the complete truth, just as Christ heard it from his Father, and made it known to his church; we have the spotless wedding garment; spotless because truth and error do not blend, only while you have the truth in part. It has been so held, while tares and wheat grew together; but can no longer be blended IF the error is eradicated. And if not, those in the movement are yet to make themselves ready, since they are not so now.

You can see that before Christ comes, if not already so, we must attain to absolute purity of faith, contaminated with no false doctrine. Impure righteousness would certainly make a spotted garment.

The Jewish church came short of the righteousness which was of the law; only Jesus was able to meet all its requirements. Absolute perfection was required; to fail in one point was to fail in all. So now, absolute perfection is required, without spot or wrinkle; and only the elect Body of Christ will now meet the conditions.

THE BODY.

It is composed of many members, with diversity of talent. The foot need not be disheartened because it is not the eye. When the body is complete, every one will fill the place for which he is prepared. Striving for the best place in the kingdom is an ambition worthy of all honor; and the striving is that which counts. The greater the difficulty you overcome, the greater is the honor. Do not be SATISFIED to be the least in the kingdom; God wants no slothful servants.

It is not and cannot be, that every one shall be equally conversant with all the details of the gospel faith, and knowledge of the Son of God. A thousand reasons exist for much diversity in this respect. A general idea of the one faith, and of the Son of God, freed from all false doctrine, is certainly necessary to every member of the body when it attains to the fullgrown man. Though many details may be forgotten because of the weakness of the flesh; God will not hold us accountable for what we cannot help. Nor will we have the more credit merely because we excell in knowledge of the truth. It is the effort made, rather than results that God commends. The widow's mite outweighed all that all of the others brought to the treasury; so with the body of Christ, those we call the weaker members may overcome greater dificulties in striving for the truth, to the extent they have it, and receive more honor than some of us who think we stand far higher, (see 1 Cor. 12: 23, 24. Where much is given, much is required. He that honors himself, God will abase.

EATING CHRIST'S FLESH AND BLOOD.

Or the Lord's Supper.

"He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep," (1 Cor. 11: 29, 30.)

A few years ago we noticed this strange Scripture statement, and came to the only legitimate conclusion to be drawn from it; namely, if we partake worthily, discerning the Lord's body; we should not die, but live till the Lord come. This, of course, would show that from the beginning of the gospel church until the last generation, who are not to die; no one in partaking could or had truly "discerned the Lord's body." If others fell asleep because of such failure, then Paul himself soon shared the same fate. This, we believe is the explanation: To truly discern the Lord's body in that symbol, is "strong meat," and is only for them of full age. The infant church did not understand it. If the prophets could not understand what they themselves wrote, (see 1 Peter 1: 11, 12;) it may also be true of the apostles, of some of Their writings.

1892 It was about seven or eight years ago, when, for the first time, this subject came up; and for the first time in partaking of the bread and wine, we did truly discern the Lord's body. Hence, we had to believe no more members of the body who understood this would fall asleep. But one after another of those we had every reason to believe were of the body, continued to fall asleep. I could not give up the position as published in the Herald at that time, yet my mouth was closed because of such facts.

Now I think the cloud is lifted; and I can yet believe that not one who, in this observance, truly discerns the Lord's body,—unless they lose their crown in some other way,—will fail of being of the number to be cleansed and made perfect during the coming 7

years; that is, have all the benefit and glory of being among the little number to overcome and be made perfect in this life. The true discernment of the Lord's body has been since the 1335 days ended. And every one of our number who have died since that time will, I am convinced, come forth, as they went down; cured of course, of their sickness; and go through to the end.

Why then, it may be asked, did they die? For the same reason, I answer, that Lazarus died; For the glory of God. "Behold. he whom thou lovest is sick. When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of man might be glorified thereby," (John 11: 4.) And these die that "Christ may be glorified in his saints, and marvelled at, In all them that believe, in that day."

NOT DISCERNING THE LORD'S BODY.

Christ after the flesh, was on the natural plane; the resurrected Christ is on the spiritual plane. Whose flesh are we to eat?—"Except ye eat my flesh and drink my blood, ye have no life in you."—If it is the natural body, the letter that kills, go into the papal church and eat. To eat, is to assimilate food; to make it your own flesh and blood. "He that eateth me shall live by me." "Take eat; this is my body."

When made alive in Christ, at his coming; you will be born on the second Man plane, and bear his image even as you have borne the image of the first man, (see 1 Cor. 15: 49.) You took on the image of the earthy man when born on the natural plane, born of woman. But since "Christ after the flesh" died, the old Adam race has no life in it, recognized by the New covenant. All the life left to it after the fall, was that of the promised seed of the woman; and when Christ died, all the life in the Adam race, that God counted as life, expired. For "One died for all; therefore all died," (2 Cor. 5: 14, R. V.) For ye are dead, and your life is hid with Christ in God. He that hath the Son, hath life; and he that hath not the Son of God, hath

not life. Except ye eat my flesh, ye have no life in you. When we eat his flesh and drink his blood, we shall awake in his likeness; namely, partake of "the second man nature, as we now partake of the Adam nature. As we now bear the image of the earthy, so when this earthy is dissolved, and we get "our house, not made with hands, age-lasting, in the heavens;" we shall then bear the image of the heavenly.

Again I ask, when we eat that bread, and drink of that cup, should we not discern the body of the New man, the resurrected Christ; the one we are actually to take on? Should we not discern the spirit, as well as the letter? The one shows forth his death, the other, the bread we are to eat, on entering into life, which if a man eat, he shall never die.

After the same manner, he took the cup, saying, This is the blood of the New covenant. His crucified body, "made of woman, made under the law," was of the Old covenant, that was unto death; but what He had in the cup, represented the blood (life) of the New covenant. "The natural man discerneth not the things of the spirit, neither can he know them, for they are spiritually discerned." Does not every man, Roman Catholic or Protestant, discern the body of the Old covenant Christ, the one we of the New covenant should Not recognize? (2 Cor. 5: 16.) I venture to say, no christian ever partook of communion service, without mentally recognizing the fact that it was a reminder of the death of Christ; or in other words, without discerning his natural body. But no one who does not believe the true gospel, or a restitution of all things; and that in resurrection we take on the second man nature, Can partake of that bread, and that cup, worthily, discerning the Lord's body; the body to which it points. But as oft as they observe the symbol, they do show forth his death; all that the carnal man, the babe in Christ, Can do. Thus restitution, the reign of "the second Man Adam" in the resurrection age, is prefigured in both baptism, and the Lord's supper.

The explanation of this inability of the church to discern the real spiritual or resurrected second Adam body, the flesh and blood or nature of the risen Christ, in the bread and wine; is because this was some of the "strong meat," purely spiritual truth, only for them of full age; and being of full age, members are not to die: only some few as exceptions. And let me reiterate the fact that all such Scripture statements, no matter how strong, have exceptions. There Can be no stronger affirmation than that of Heb. 2: 8; and yet 1 Cor. 15: 27, makes an exception. So death is passed upon all men, in that all die. The letter kills; the spirit giveth life. It is true in spirit, that all die; but not in letter. One having no life is dead; "Except ye eat my flesh and drink my blood, ye have No life in you;" "Let the dead bury their dead." In this sense, all die; but not in letter. Enoch, Elijah, and "we that are alive and remain unto the coming of the Lord," are the exceptions.—There are those unable to discern between the spirit of the word and the letter, who argue that Enoch and Elijah must come back to this corruptible condition and actually die, because "death has passed upon all men." But we are too near the end, to waste words over such unskilful handling of the word of God.

But to return to our subject: No one who does not recognize a restitution of all things, and that "Christ Jesus cometh in the flesh," can in any true sense, partake worthily of the bread and wine, discerning the Lord's body, except in the letter. The letter kills, and shows forth the death of the Christ of the old covenant, which covenant was unto death. This is right, as far as it goes; but if the dead rise not, they that are fallen asleep in Christ are perished. And the "body" we eat, brings only that which we discern, if only the letter, we shall die. But if we discern that which giveth life, we shall not sicken and die; is what our text teaches. Hence, the power to Worthily discern the Lord's body, has been reserved for those of full age.

Examine yourselves, and look over christendom; is there one who has ever discerned, in those emblems, any Body of Christ except the one that showed forth his death? until its recent presentation in this closing movement of the age. All of us are aware that the spirit of the word is Hidden under the letter; and that the letter does not give life. And throughout christendom, Romanists excepted, although having an idea that something exceeding vague, is shadowed forth in the bread and wine, something that has to do with their salvation; they certainly do Not discern the Lord's body.—Not that of "Christ after the flesh," since, henceforth, know we him no more; the apostle is evidently speaking of the body of the Christ that gives life; the one he Does know. And surely, we of this movement can now discern both the letter and spirit of the Lord's supper, and of baptism; in both of which a restitution of all things, or gospel faith is embodied.

THE DEFINITE TIME.

We fully believe in definite time; and that we now have the exact truth concerning the time and manner of our Lord's return. At the aniversary of Pentecost occuring next June, (about the 4th, I believe,) I look for the beginning of the "days of the Son of man," during which period of time his presence is compared to the lightning. It is the coming of Christ in his High Priest glory; which glory he retains until the scapegoat work of bearing away our sins is accomplished, (Lev. 16: 22, 23.) Hence, until after the 7 years of cleansing. Then he will put off that glory, and come to his church the same unglorified Jesus, as when he ascended from Bethany. During the 7 years of cleansing, while he is "as the lightning," we shall not see him, except perhaps in vision, at the sprinkling on the third day.

At the end of the 7 years, the dead in Christ will be raised Incorruptible, and We shall be changed. The change being from the Perfect natural man, bearing the image of the earthy; to the Spiritual, or resurrected man, bearing the image of the heavenly. Then, after that change which is entering into the holy place by a new and living way, we, with the resurrected dead who awake in his likeness, "shall be like him, for we shall see him as he is." It is then, in the holy place, that he lays off his High Priest glory, (in which Paul saw him,) to wash his flesh, and we see him as he is. After which, he comes "with all his saints, to execute judgement" on the old Adam race, (spiritual Egypt,) casting out the son of the bondwoman, that the Son of the free woman may enter upon the purchased possession.

This is the manner of the coming of Christ, and the way we go out to meet him; as seen in the light of the "law and testimony," He comes to his church, "in like manner as they saw him go," and in flaming fire, (judgments,) on the ungodly He comes to us in accordance with the Law of the high priest, as he came forth from making the atonement; and to the world, as foretold in prophecy; not a jot or tittle of either the law or testimony will fail of a fulfilment.

The Manner of his coming is clearly defined in Holy Scripture; hence, we can believe that in This, there is no room for a shadow of doubt; the foregoing being in exact accordance with the law and testimony. But definite Time has in it an uninspired human element. This is well supported by what Seems to be unanswerable argument; but we have Thought so before, and been disappointed; advanced light would show that we had not yet fully comprehended the details of the ending of the age, events then unseen that must have a fulfilment; and so disappointment was the result. We have never for a moment been discouraged by such disappointments since the movement began; on the contrary, the enlarged horizon enabling us to more

fully take in the manner of the ending of the age, increased our faith in the Movement notwithstanding its disappointments, or time of its ending. Being of God, proven by the fact that the pathway continued to shine more and more; we felt certain that it must end in success. And since the diagram of the ending of the age has been fully comprehended, and we can see the entire movement from 1840, to the end of the times of the Gentiles, fulfilled thus far in each and all its sections, accounting for the supposed ending at each division; our faith is greatly strengthened in believing that we are not mistaken in that for which we are now looking. It fills its place in the diagram, and brings every part into complete harmony. The slumbering and sleeping of the virgins, the cry at midnight, "Behold the Bridegroom," the trimming of our lamps, the going away of the foolish virgins, the new supply for our lamps, (beginning with the restored faith,) and the wonderful knowledge of the Son of God, bringing us to "the fullgrown man, have each and all come in their exact place and order to fill the diagram and make the movement thus far complete. Lacking only the final scene: the coming of the Bridegroom, and going in to the marriage feast, of them that are Ready.

It is only those who can take in this whole movement that can Begin to comprehend the strength of our present position. Such an array of events, stretching over a generation of time, does not occur in such exact order, and fulfil prophecy as have these, by mere chance. No! I cannot believe it. Christ is coming, We have taken heed to the sure word of prophecy, and the Day Star is soon to arise in our hearts; the anointing that will raise us to the level of the earthly Christ. As we are soon to be like the heavenly Christ, and see him as he is; it is surely not claiming too much, that we shall first be made like the earthly Christ; do the works that he did, and even greater works, as we journey on toward the heavenly.

Notwithstanding this array of evidence on the definite Time, still, as before remarked, it has in it a human element; hence, is not as reliable as is the order of the events connected with the ending of the age. In the Time, we May be mistaken. I do not believe we are; and could not give up the Faith, or the order and nature of the events for which we look, even if it should be proven that we have not Yet learned the exact time. But though expecting no disappointment, it is well to stand, having on the whole armor of God, and so be prepared, either for victory or for another struggle after more exact truth, "For if any man draw back, my soul shall have no pleasure in him."

There is but one point on which I do not feel fully satisfied; which if not correct, may bring a temporary disappointment. And yet it seems almost impossible that any other explanation can be sustained. I refer to the seven years of cleansing. That it is seven years, or else seven days, for cleansing from "the body of this death," there can be no question; since it is easier for heaven and earth to pass, than one jot of the law until fulfilled. But is it 7 days, or 7 years? If seven literal days, there seems to be no place for it. While if fulfilled as seven years, our present position seems to be without a flaw; unless the sending of the "early and the latter rain in the first month," [Month being a supplied word] would cast a doubt on the aniversary of Pentecost being the exact time for the anointing. Even if it is not, the Year for its occurence would not be shaken. But it is of the 7 days I would like stronger testimony, since much of what we are expecting depends on their fulfilment as 7 years.

The cleansing Is the overcoming. If, in spite of the prince of this world, "him who has the power of death; we get the victory over sin corruption and death. and come out at the end free from the fall and all its evils; we shall have overcome the world; "come victorious from the beast, and from his image, and from the number of his name. "And this is the victory that overcometh the world, even your faith." And

surely, 7 literal days would be out of proportion with such a grand result. Then again, the seven, gives 3 days before the cleansing begins. If years, it gives a reasonable time for adjusting old conditions to the new.

Christ was not being physically cleansed during his mission to the Jews; hence, for the 3 years we would be just as he was; and doing the works that he did. Here again, if the time is only three days, it is out of proportion with the work to be done. During this 3 years, we shall differ in nothing from what we now are only that we cease to sin, and have the power promised to one having faith as a grain of mustard seed: faith that moves the Almighty arm. It will only be Having what many christians think they ought to have now. This is a great step toward the new man; it is the inward man, or mind, victorious over the law of our members. It is only subduing our carnal nature, but not getting rid of it. To put off the fallen nature is restitution; that begins with the sprinkling with living water on the third day. With that sprinkling, begins actual physical restitution; renewing our youth; our flesh becoming "fresher than childhood." This is no cunningly devised fable, but the sure word of prophecy, (Job 33: 24, 28.) Those thus restored, do Not Die. To die is to enter SHEOL, HADES; the death condition. It matters not whether it is for only a moment, the twinkling of an eye, or a thousand years; if you die, you enter the death condition. These spoken of by Job "draw nigh unto the grave, and his life to the destroyers; but He saith, Deliver him from going down to the pit, I have found a ransom. His flesh shall be fresher than childhood; he shall return to the days of his youth." No Scripture could be plainer or more to the point. It can have no other application, only to such as do not die, but have their flesh restored to the condition of incorruption. In other words, to those who are to be physically cleansed without dying.

As during the first three "days," we are to be just

like the earthly Christ; our mind, or "inward man," having come to his measure and stature by having attained to a knowledge of all things that He had heard from his Father; and being anointed with the Holy Ghost and with power to do the works that he did; would seem to be glory enough for corruptible man. And so it is. To be like the earthly Christ, is glory indeed; but there is a loftier pinnacle even than that; nor do we stop only a little, while doing such works as the Father gave him to do, that Christ may be glorified in us. Then, on the third day, we begin to ascend from glory to glory; for only a little further on, we shall be like the heavenly Christ, and see him as he is.

As the sprinkling is to be "on the third day," we do not remain three full years at the stature of Christ, but begin to mount up toward 'life and incorruption,' (brought to light by the gospel;) ON the third day. And as the cleansing ends on the evening of the 7th, we count Five days for the actual, cleansing. Even as Christ was five literal days, going down to death; (John 12: 1, 12;) so we shall be five symbolic days, in mounting up to life.—As the passover Lamb, he was taken up for the sacrifice on the 10th day of the first month, (Exo. 12: 3;) and kept until the evening of the 14th. Count the day on which it was taken up, and it makes five, to the evening of the 14th. From the time Christ rode into Jerusalem to suffer, until the evening of the 14th, when betrayed to be put to death, makes five days. Now count from the sprinkling on the third day, to the evening of the 7th day. These are the jots and tittles. But every word that proceedeth out of the mouth of the Lord will accomplish that whereunto it is sent. Why were those particular days mentioned in John? and why, think you, did Jesus time his entry into Jerusalem to correspond with the passover lamb? Or why was his entrance into the temple at twelve years of age revealed? Or why did no man lay hands on him because his hour

had not yet come, if God is not careful in all these definite time measurements? (also see Mark 15: 1.)

If these 7 days of cleansing are to be fulfilled as literal days, all these closing events of the Christ work would seem to be out of harmony. And yet I know of no Scripture teaching, no precedent, where a day stands for a year, in the fulfilment of the law, at the first advent. There, all such fulfilments were on literal time from the passover lamb, to the 50th day Pentecost; where the natural ended, and the spiritual began with the church.

Why then, it may be asked, do we assume, (for it is assumption,) that this 7 days of cleansing answers to 7 years? Because, 1st, the natural or literal, passed away when the spiritual began. That is, the law fulfilled at the first advent partook of the old covenant character, or of the tabernacle system that was a figure for the time then present; while fulfilments connected with the second advent, pertain to the true tabernacle, and new covenant. Until Pentecost, the disciples were only outward Jews; at that time, they became inward Jews. From the natural to the spiritual, Every thing is changed; even the law, (Heb. 7: 12.)

Another reason for making a day answer to a year, is seven years gives time for the events that seem to be due, both before and after the sprinkling on the third day, making harmony with all the prophetic events, such as the works to be done; and the sprinkling on the third day, synchronizing with the coming of Christ to his temple in 1903, (the counterpart to his visit at 12 years of age, as called for by the diagram.) Also the evening of the 7th day, with the ending of the 6000 years—from the fall of man,—in the spring of 1907; at which time the 7nth thousand begins; and hence, the reign of Christ and the saints, since they are to reign a thousand years. And the 5th universal Monarchy, (so distinct from the "kingdoms of This KOSMOS,) cannot be set up, until the perfect man condition is attained. And yet must be set up before 1915.

For these and other reasons we assume that 7 years will be required for the cleansing from this corruption to the perfect natural man physical condition. There is no precedent in the law for a year-day we admit, but there is no precedent for such cleansing from corruption to incorruption; the cleansing under the law was only a shadow; and neither Christ, nor the dead in Christ have part in it. An entirely new departure can have no precedent.

The time is at hand, I do not think we shall have another paper before the aniversary of Pentecost, if our present reckoning of Pentecost as coming early in June, is correct. There is a possibility, though not a probability of the reconing being three days, or even one whole moon, and three days, out of its true place. We have only the Jewish practice, but no Bible proof to determine the exact beginning of the month Abib, (see Exo. 12: 2; and 13: 4;) only that it was in the spring, and probably had some connection with the spring equinox, Pentecost comes on the 67th day, after the Jewish ecclesiastical year begins.

If Joel 2: 23, " the former rain, and the latter rain in the first (month, being supplied,) means month; then we shall surely get the anointing on the true anniversary of Pentecost, whenever we do get it. But if it means something else, the same YEAR, for instance; then any time during the coming year, would answer every other condition. Any time in 1900, would answer for the first day of the 7, even if near the end of the year. But month, is doubtless the meaning.

Another if. If the 7, means Days; then we should have to look to 1903, when, according to the diagram, Christ comes to his temple to purify the sons of Levi. —Which now answers to the sprinkling on the third day.—But the objection to this is, it provides no place for the first and second class of works, by which Jesus is to be glorified in his saints.

I have tried to give the reason for the hope within us, as I see it, with no effort on my part to hide truth,

or magnify evidence. If this movement is of God, we are surely very near the realization of our hope. And what a hope for such as we. To be endued with power such as no others, excepting Christ, have ever had; and to experience a victory over sin, corruption, death and the devil, such as not even He experienced. To stand as representatives of the whole body of Christ: in which he is to be glorified, and in whom all gospel promises are to be realized, and the world made to marvel.

Is not this a glorious outcome for the church? and who will say that it is too good to be true? Can anything be too good for the body of Christ? too good for that in which HE is to be glorified. Nay! it is just right. "The works that I do shall ye do also." Ought not his body to be glorified, that it may glorify him? To have power over all manner of disease, to cast out devils; to command the elements, the wind and waves, to feed the multitude, to open the gates of death and call forth the mouldering bodies of some who sleep, are works that he did; these shall ye do, and greater works than these.

Have we the faith of Abraham, and shall we stagger at what Christ has promised? This full stature of the Anointed is surely to be attained, while "helps are in the church for the building up of the body of Christ."

Suppose the time should pass, and we not realize as we expect to, this spring; what are we to do? Stand fast, I answer; "and having done all, Stand." To look on every side, and be prepared for disappointment will not bring disappointment. I cannot conceive how a failure is possible; every time argument, every type, and every detail concerning the ending of the gospel age is so harmonious, and so firmly riveted by the diagram, that failure seems impossible. But "though he slay me, yet will I trust in him." There is no better hope than ours. And we have the assurance that "neither life nor death can separate us from the love of God, which is in Christ Jesus, our Lord.

WILL WE BE GATHERED TOGETHER.

Since we have come to a more complete understanding of the works to be accomplished, I feel confident that the gathering together will not be for the anointing; but will be for the sprinkling with living water.

The Spirit is omnipresent; Christ is a person. Jesus said, It is better for you that I go away; for if I go not away, the Comforter will not come." It was better, because the church was to be scattered all over the "field," while Jesus could be only in one place at a time; and the Comforter could be everywhere.

"This gospel of the kingdom shall be preached as a witness to all nations; and then shall the end come." This has not yet been fulfilled; and it is this anointed body who are to fulfil the prophecy, and do the works, even as Christ followed John, in preaching the gospel of the typical kingdom to the Jewish church. This delays the gathering until "Our gathering together unto him." This final message of the everlasting (agelasting) gospel "to be preached to them that dwell on the earth, to every nation, and kindred, and tongue, and people," (Rev. 14: 6,) is, I now believe, the compelling message of Luke 14: 23. The Servant, in the parable is the Spirit, sent to take out a bride for Christ, since it is God that gives the increase. No one questions that the first bidden, were the Jews. Then the "streets and lanes of the city," (the human polity,) that great city where also our Lord was crucified, refers to the Gentiles. Now comes the point. The Servant reports that the commission was carried out; Ended; and yet there is room. When the 7 years of cleansing begins, the regular gospel commission is ended; all of one class, the overcomers who are to reign with Christ, have been secured. But of the servant element, those belonging to the "great multitude," (Rev. 7,) more are required, and another commission, that of Rev. 14: 6, is given; and fulfilled by the an-

ointed body of Christ. "anointed with the Holy Spirit, and with power," to compel them to come in.

There can be no qustion but that Rev. 14: 6, is a gospel message at the end of the age, and of a distinct character; having some new judgement feature; nor that the parable, (Luke 14,) has a final message under a commission to compel them to come in, entirely distinct from the general call. And the anointed body will do works that will compel men to believe THE gospel. Let them see one that has been dead for years; one that they knew, come forth; see the grave opened, see the body quicken into life, rise up and recognize them; and if they believe not our testimony, they will believe for the works' sake. And what a tesimony the risen ones can give, concerning the sleep of the dead.

To the Jewish church, God gave such evidence, by eye witnesses- To the infant gospel church, he gave eye-witnesses of a resurrected Christ. As great, and greater works are promised by a fullgrown triumphant gospel church; that will compel men to believe.

"When the enemy comes in like a flood,—as they are now doing;—The Spirit of the Lord will lift up a standard."

After Pentecost, as we have to believe, not one of that generation of Jews to whom Christ was sent, who "received him not," had power to become sons, Paul alone, as one born out of due time, being the exception. So here after the latter rain, only those having come to the fullgrown man, will receive the anointing as sons. While those compelled to come in, under the message to all nations, and peoples, and tongues; given by the anointed body, will, like those Jews after Pentecost, come in as servants, that his house may be full.

We have, without much thought, taken for granted that "his house" would contain only vessels of honer, those to occupy the throne. But as we draw near, the light shines clearer on details; and our vision is modified accordingly. "In a Great house there are not only vessels of gold and of silver, but also of wood

and of earth; some to honor, and some to dishonor," (2 Tim. 2: 20.) Ours is a Great house; and there is to be no lack of servants; (see Rev. 7: 9, 15.)

"Now we beseech you brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by letter, or by epistle as from us, as that the day of the Lord is now present; let no man beguile you in any wise; for it will not be, except the falling away come first, and that man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God; setting himself forth as God," (2 Thes. 2: 1–5, R. V.) "Know ye not that your body is the temple of God?" He that has the power of death, still controls our bodies, and will control until cast out. How are we to be delivered? "I thank God, Through Jesus Christ our Lord." Not By him; we deliver ourselves, even as we ourselves must overcome. This deliverance is the first great step in overcoming. But we overcome through him; through what he has wrought out for us. It is through him that we receive both the early and the latter rain, which brings us to the stature of Christ. And the anointing with power, enables us to overcome him who now claims to be the God of this temple.

The days of the Son of man, during which men will plant and build and know not; is Not the great and terrible day of the Lord. The former will be full of light; the latter "a day of darkness and no light in it."

The man of sin is the mystery of iniquity that began to work in Paul's day, when that mystery is Revealed. It is a counterfeit of the body of Christ, the mystery of Godliness, made manifest. The day of the Lord shall not come, until that lawless one, now working as the mystery of iniquity, is revealed. To be revealed when one that restraineth is taken out of the way; then shall that Wicked be revealed. That one

II Thess. 2.

that restraineth, is the gospel church, the Christ body. From the anointing, when the 7 years begin; until the sprinkling on the 3rd day, the god of this temple is Being cast out.—We do not get the victory over corruption, and begin to enter into life, until the first sprinkling.—Then the compelling message, the final gospel work being ended, the house filled; that which restraineth the powers of darkness, having finished its work, is taken out of the way. Then, just prior to the sprinkling, that Wicked is revealed, with all power, and signs, and lying wonders.—But not until the compelling, the last gospel message is ended. "And now ye know that which restraineth, to the end that he may be revealed in his own season.

After the first sprinkling, we shall see no more conversions, but only "Behold, and see the reward of the wicked, while Christ is treading the winepress. This, however, is not yet the day of the Lord; it is Christ dealing with the tares, false christianity; the clusters of the vine of the earth, after being separated from those of "the true vine." The day of the Lord does not begin until the coming of the true antitypical Elijah, who is to "restore all things." Hence, not until after the entire Christ body is perfected and joined to its head.

We, our, ye, us, etc. always applies to the living, and never to the dead; "Our gathering together unto him," therefore, is, doubtless, for the first sprinkling with living water. All gospel work to the nations being finished, we no longer mingle with fallen humanity. But are passing the gulf between corruption and incorruption; for That journey we shall, doubtless, be gathered together. But until the compelling message through the anointed Christ body is finished, the gospel, in its last phase, is not ended. And as there was a gathering together just before it began; so there is to be another gathering after it is ended, and no evidence for an intermediate gathering. Nor will a necessity exist, since we shall all have the same anointing.

QUESTIONS! The question is asked:—Does not the baptism of Jesus by John, demand the raising of the dead by this body at the beginning of the 7 years?

No! I answer. John is not a type, any more than was Christ. John fulfilled the Elijah type as it was to be fulfilled to the natural seed, as a forerunner of their Christ and typical kingdom. John's baptism typified, not death and resurrection; that is, sown in corruption, raised in incorruption, as does gospel baptism; but that Israel, both the nation and their Prince must be raised from the dead in order to inherit an age-lasting kingdom; raised to natural life again; since the old covenant knew nothing of "life and incorruption, brought to light by the gospel." Elijah's work being that of restitution; meant to the natural seed, a restitution of only what They had lost. While on the spiritual plane, it has the broader sweep of what man lost.

John did not raise the dead; he did no miracles, but enacted the figure. This Elijah, not person but message, to the gospel church, does no miracles: it preached real restitution for all, including the Christ body. While neither fulfil the Elijah type only in this superficial way. The Real antitypical Elijah is to restore all things. It is the perfected Christ; comes at the end of the 7 years; continues all through "the Times of the restitution of all things," and does not cross Jordan until its work on earth is ended.

Question! What does this mean? "Men do not put new wine into old bottles," etc. Does not the wine mean the Spirit, and the bottles the body?

Answer. No! Else the disciples could not have been filled with the Holy Ghost at Pentecost. Christ was teaching doctrine. Gospel truth belongs to the new covenant; bring the teaching of the law into the new covenant, and the saving power of both are destroyed.

Question! On looking over back numbers of the HERALD I find a continual changing of views, so that many things in back numbers seem to confiict with later numbers; how are we ever to know when we have

exact truth? and when will this continual change end?

Answer! When that which is perfect is come. Not before then, I pray God. If you were approaching the Celestial city, and while yet miles away, see its beauties but dimly, would you not expect to have its details shine out clearer as you drew near? You have a chart of the city and the road leading to it; but written with the design to be "hard to understand," only as you drew near; the chart being designed only "as a lamp to your feet. Still you are commanded to Try to understand all that you can, as you journey on. Would you not expect, if the pathway was to shine more and more, that things too distant to be, clearly seen, on drawing nearer, would take on a different aspect? that even their locality, when seen at a distance, might have been miscalculated.

If as we see things, our views were not contiually being modified, we might well dispair; and doubt if we were nearing the goal.

→ Fixed creeds like those formulated in the dark ages, have no place in this movement, else we are not in the pathway of the just.

A self-styled last day prophet. I notice the names of five or six readers of the HEARALD as correspondents of a paper sent out by a Mr. Drew, who claims to be an inspired prophet and teacher of the way of life; not from "the Holy Scriptures which are able to make us wise unto salvation," but by direct revelation to him that the tree of life, and in fact, the whole garden of Eden is buried under and in some as yet hidden part of the great Pyramid of Egypt. And you are to send him money to dig it out; "as men dig for silver," I suppose; though I beg pardon for quoting Scripture, as his revelations are quite independent of them. True, he uses a few words, as "Old Elisha, baby Elijah, Jordan, etc. taken in part, from Scripture; but so far from proving any thing by the law and testimony, he not only does not, but does not even claim to do so. And why should he? is not direct revelation better than old manuscript? But it is of those readers of our paper who seem to be going away "to buy oil," that I would speak. I had supposed and hoped all of that class of "virgins," had already gone; if not, they cannot do better than to go at once, if they are going back to Egypt to dig up the garden of Eden from under that pyramid

☞ We have a few bound volumes, No. 1, and No. 2; including all NEW SERIES up to this number at $1, each.

HERALD OF THE MORNING.

Old series, from 1873 to 1896.

NEW SERIES.

Entered as second class mail matter at Rochester Post Office, Rochester, N. Y.

VOL. 4. JUNE SUPPLEMENT 1900. [No. 3.

SUPPLEMENT.

"THE SEVEN THUNDERS."

"And when the seven thunders uttered their voices, I was about to write," (Rev. 10: 4.)

We purpose to show that Rev. 10: is a prophecy covering this entire movement from 1840, to the spring of 1903; when he suddenly comes to his temple to purify the sons of Levi. And that the "mighty angel" with the "open book," refers to Christ himself; and that the purport of what the seven thunders uttered was designed to be understood in its fulfilment.

"I was about to write; and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered and write them not." The prophet heard what they uttered, else he could not have undertaken to write; hence, it was revealed to him. "For surely the Lord God will do nothing, but he revealeth his secrets to his servants the prophets." Then we may know what the seven thunders uttered. "For those things that are revealed, belong unto us and to our children forever." Else why were they uttered?

Christ, is the "angel" of this chapter. Angel and messenger, have one and the same meaning; Christ on coming suddenly to his temple, is called "the messenger of the covenant," (Mal. 3: 1.) But we have direct testimony that Christ is this Angel of the open book. Compare Ezek. 1: 26; to chapter 3; 3; with Rev. 10. The open book, the sweetness in eating, the bitterness of digestion; the likeness of glory from head to foot, and the rainbow about his head; altogether

exact truth? and when will this continual change end?

Answer! When that which is perfect is come. Not before then, I pray God. If you were approaching the Celestial city, and while yet miles away, see its beauties but dimly, would you not expect to have its details shine out clearer as you drew near? You have a chart of the city and the road leading to it; but written with the design to be "hard to understand," only as you drew near; the chart being designed only "as a lamp to your feet. Still you are commanded to Try to understand all that you can, as you journey on. Would you not expect, if the pathway was to shine more and more, that things too distant to be, clearly seen, on drawing nearer, would take on a different aspect? that even their locality, when seen at a distance, might have been miscalculated.

If as we see things, our views were not contiually being modified, we might well dispair; and doubt if we were nearing the goal.

→ Fixed creeds like those formulated in the dark ages, have no place in this movement, else we are not in the pathway of the just.

A self-styled last day prophet. I notice the names of five or six readers of the HEARALD as correspondents of a paper sent out by a Mr. Drew, who claims to be an inspired prophet and teacher of the way of life; not from "the Holy Scriptures which are able to make us wise unto salvation," but by direct revelation to him that the tree of life, and in fact, the whole garden of Eden is buried under and in some as yet hidden part of the great Pyramid of Egypt. And you are to send him money to dig it out; "as men dig for silver," I suppose; though I beg pardon for quoting Scripture, as his revelations are quite independent of them. True, he uses a few words, as "Old Elisha, baby Elijah, Jordan, etc. taken in part, from Scripture; but so far from proving any thing by the law and testimony, he not only does not, but does not even claim to do so. And why should he? is not direct revelation better than old manuscript? But it is of those readers of our paper who seem to be going away "to buy oil," that I would speak. I had supposed and hoped all of that class of "virgins," had already gone; if not, they cannot do better than to go at once, if they are going back to Egypt to dig up the garden of Eden from under that pyramid

☞ We have a few bound volumes, No. 1, and No. 2; including all NEW SERIES up to this number at $1, each.

HERALD OF THE MORNING.

Old series, from 1873 to 1896.

NEW SERIES.

Entered as second class mail matter at Rochester Post Office, Rochester, N. Y.

VOL. 4. JUNE SUPPLEMENT 1900. [No. 3.

SUPPLEMENT.

"THE SEVEN THUNDERS."

"And when the seven thunders uttered their voices, I was about to write," (Rev. 10: 4.)

We purpose to show that Rev. 10: is a prophecy covering this entire movement from 1840, to the spring of 1903; when he suddenly comes to his temple to purify the sons of Levi. And that the "mighty angel" with the "open book," refers to Christ himself; and that the purport of what the seven thunders uttered was designed to be understood in its fulfilment.

"I was about to write; and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered and write them not." The prophet heard what they uttered, else he could not have undertaken to write; hence, it was revealed to him. "For surely the Lord God will do nothing, but he revealeth his secrets to his servants the prophets." Then we may know what the seven thunders uttered. "For those things that are revealed, belong unto us and to our children forever." Else why were they uttered?

Christ, is the "angel" of this chapter. Angel and messenger, have one and the same meaning; Christ on coming suddenly to his temple, is called "the messenger of the covenant," (Mal. 3: 1.) But we have direct testimony that Christ is this Angel of the open book. Compare Ezek. 1: 26; to chapter 3; 3; with Rev. 10. The open book, the sweetness in eating, the bitterness of digestion; the likeness of glory from head to foot, and the rainbow about his head; altogether

make it apparent that the two descriptions are of one and the same personage and events. And Ezekiel saw him "as the likeness of a man, seated on the throne." —By using a reference Bible, you will see that nearly all the great events of Revelations, concerning the ending of this KOSMOS are compiled from the visions of the Old Testament prophets, as is this one.—

The lamentations, mourning and woe, (Ezek. 1 : 10; found written in the open, or unsealed book, are found in Dan. 12 : 1–4; Rev. 8 : 13; 11 : 15–18, and other places. And as "the house of Israel" that then was, answers to Hagar and her seed, or the natural man; so these prophecies concerning that typical people, have their REAL fulfilment on the Israel of bondage; man in the bondage of corruption. A fulfilment of lamentation, mourning, woe, and angry nations, just here and now, as the seventh trumpet is about to sound, and the kingdom of this world becomes the kingdom of our Lord and of his anointed. But it is not of what was written in the unsealed book, we would now speak, but rather of what, though revealed, was not written, but was to be made known when fulfilled.

Events concerning the ending of the age, were to be sealed until "the time of the end," (Dan. 12 : 4,) hence, this movement of the ten virgins in going forth to meet the Bridegroom during this generation in which we were to come to a knowledge of the truth and the wise virgins understand, (by eating the little book,) locates the time for the fulfilment of this vision, from 1840, until he comes to his temple.

It was at the introduction of the vision, that this voice as of a lion, (the Lion of the tribe of Judah,) while standing one foot on the sea, and the other on the earth, (implying a message of world-wide import,) uttered his cry, while yet holding in his hand the open book not yet delivered to the eater; thus showing that the movement had not yet begun. Then, when about to begin, the seven thunders uttered their voices; seemingly in reference to periods of delay; since when the

last voice ended, the angel swares "that there shall be delay no longer". And we shall show that just 7 periods of time were required to cover the movement, and delay of the Bridegroom.

All the events of Revelation are arranged in sevens; all the sevens, cover periods of Time; and each series of sevens cover all the time belonging to the events with which they are associated. And these of the 10th chapter are associated with the DELAY of the Bridegroom, or ending of the age, as we shall see.

"And when he cried,—the cry that introduces the movement, for the eating of the little book,—the seven thunders uttered their voices." I am using the R. V. text. Now let us assume that the seven thunders were not interrupted until the seventh was finished, and John, about to record their utterances, was forbidden; then hear what followed. "And the angel which I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and sware by him that liveth for ever and ever, etc. that there shall be DELAY no longer; but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets." The Mystery of God is "God manifested in the flesh;" in the natural, or old Adam man, as in "Christ after the flesh," and also in his body. The good tidings being the gospel, or good news of restitution, spoken of by all the holy prophets since the world began.

When the things uttered by the seven thunders are ended, "There shall be Delay no longer," (verse 6, mar.)—Delay, as in the margin, is the right word, for Time will continue at least, during the 1000 years.—

Delay of what? The Bridegroom, I answer. They went forth to meet him, but he tarried, delayed his coming; and when he comes to his temple, both the delay and the voice of the 7th thunder will be ended.

The tarrying began in 1844, and marked the end of the voice of the first thunder, (that is, it marked the

beginning of the periods of delay; and also the beginning of the diagram.)

Now look at the seven Time measurments clearly defined, in the building up of the diagram until he suddenly comes to his temple in 1903, when the gospel, in its last phase, its compelling work, will be ended: the "mystery of God, hid from the ages," finished, the DELAY ended, and actual restitution, as he has declared unto his servants the prophets begins.

From 1840, to '44, is the first period, and marks the voice of the first thunder, and the beginning of the tarrying, or delay of the Bridegroom.

From that to 1873, when the six thousand years from man's creation ended, marks the end of the time covered by the voice of the second thunder, and the continued delay.

From that to 1878, marking the beginning of the restored faith, during the first 3 1-2 years of the diagram; marks the end of the third voice.

To 1882, where the 69th jubilee cycle ended, and restitution of the lost faith was offered to this second house of Israel; the voice of the 4th thunder ended.

With the end of Zion's warfare, in 1885, the voice of the 5th thunder ended.

At the end of the 1335 days in 1889, where we supposed the dead in Christ were raised;—not then having seen, as in the Septuagint, that there were yet to be "days and seasons to the end;"—marked the end of the voice of the 6th thunder.

Then the 7th thunder began to utter its voice; and O what marvels of truth concerning Christ on both the earthly and the heavenly plane; and the Christ body, on the earthly plane,—the gospel church,—is being given during the utterance of the last of the 7 thunders. This one ends only with the end of the delay of the Bridegroom, when he comes to his temple in 1903; the counterpart in the diagram to his first entrance at 12 years of age. The delay began in 1844, and continues until he comes. But when the seven

thunders had uttered their voices; the angel that I saw standing on the sea and on the earth, lifted up his right hand to heaven and sware by Him that liveth for ever and ever, that there shall be delay no longer.

These are the seven phases of this movement of going out to meet the Bridegroom. We have had intermediate periods at which we have looked for Christ, on supposed evidence drawn from types, and when the time passed, they were looked upon as mistakes, but not one of the seven have ever been renounced; nor can they be, without renouncing the diagram and the entire movement. This, truly, is the finger of God. There has been the human element of weakness and mistakes all along the way, and at each disappointment, bitterness always followed the sweetness. And yet with irresistible power, the movement has gone on until the diagram is now almost complete, only the voice of the seventh thunder not yet ended. But with the unity of the faith, and the knowledge of the Son of God, even to the fullgrown man; the digestion of the little book is finished, and the bitterness passed. After which, after the eating and digestion, comes a new commission, with new conditions of power to compel them to come in, (Luke 14: 23.) "And he said unto me, thou must prophesy again, before many peoples, and nations, and tongues, and kings." (vrs. 11.)

It appears to me that this perfect fitness to the diagram, and to the movement; almost or quite equals the diagram itself, in support of our present position. The delay began in 1844, at the end of the 1290 days of Dan. 12, that marked a waiting time; "Blessed is he that waiteth and cometh," etc. The movement is that of the open book; to be opened, unsealed, at the time of the end. These seven parts, every one as fixed as facts in this movement; were not arranged to fit the voices of the 7 thunders; and yet there are these 7 periods of delay; no more, and no less.

This prophecy of Rev. 10, not only supports the en-

tire movement, but marks the present year, 1900, as the beginning of the 7 years of cleansing, almost beyond question. If the first sprinkling, due on the 3rd day, comes in 1903, surely the 7 begin 3 days before. If 1903 is fixed, as the time he comes to purify, etc. we want no proof that the 7 years begin in 1900, and end in 1907. By the way, that was the exact arrangement with the "70 weeks," 490 days of Dan. 9: measuring to the first advent. No historical facts or date, has ever been found to mark the beginning of that 490 years. Nor is its end marked; and yet we have both. "From the goingforth of the commandment to restore and build Jerusalem, unto the anointed Prince, shall be seven weeks, and three score and two weeks." Jesus became the anointed Prince, at his baptism. Then that period began 483 years before his baptism; and ended 7 years after. So here, if the diagram arrangement is correct, he comes to his temple in 1903; hence the beginning of the 7 years and their end, is definitely fixed. This is a curious fact, that both advents should have this peculiar arrangement of the time.

I do not think we need, or can expect any more evidence, until we receive the promise from the Father. The voices of the 7 thunders, like the voices of the 7 trumpets, or any of the sevens, cover periods of time; and in this case, measure the Delay of that which was expected. There can be no question but that the open book vision applies to "the time of the end," and to the unsealed prophecies; hence, to the movement, or time during which the little book would be eaten: thy "words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart"' (Jer. 15: 16.) And we know the vision concerning his coming, and the Bridegroom, was to tarry; "though the vision tarry, wait for it, because it will surely come, it will not tarry; for at the end it will speak and not lie." "And the angel which I saw standing on the sea, and on the earth, lifted up his right hand to heaven, and sware by him that liveth for ever and ever, that

there shall be delay no longer." This was After, not before, the seven thunders had uttered their voices. And if this open book vision has any reference to this movement, the utterance of the first thunder ended at the tarrying of the Bridegroom; and at the end of the 7th, there shall be delay no longer. How does it happen that just seven divisions of time are found in this movement, all marking delay of the coming of Christ? In coming to his temple, it is the event named; while at neither of the other six, 1844, 1873, 1878, 1882, 1885, or 1889, although immovably fixed as stages in the movement, was there any Scripture referring to his coming.

The eating and digestion of the book ends when the fullgrown man stature is attained; when all things that Christ had heard from his Father is appropriated. But the 7th voice does not end, until the final good tidings by the completed gospel church, the anointed Christ body, has finished its work. For in this "is finished the mystery of God, according to the good tidings he hath declared unto his servants the prophets." Then, after the compelling work, the last gospel call, there will be delay no longer; Christ will come suddenly to his temple, to purifiy the sons of Levi. Levi was a figure of the royal priesthood. They were all priests; but Aaron (a Levite,) answers to the firstfruits, hence, the first to be purified.

SOME MINOR CHANGE OF VIEWS.

As we approach nearer and nearer to the wonderful changes just before us, it is in keeping with the character of the onward movement that with an increase of light, many changes of minor details as seen from a nearer point of view, should occur. So far from requiring an apology for such changes, not of their true character and position, but of the way we view them from such change of standpoint, it would be out of character if it were not so. Let those not in the pathway that shines more and more, expect no change of

views; we are in an onward movement.

The days of the Son of man cannot begin with the seven years of cleansing, or prior to his coming suddenly (as the lightning,) to his temple, to purify the sons of Levi, (Mal. 3 : 1–3.) Because the compelling message, a new commission after that of the streets and lanes of the city was ended, is a continuation of the gospel call, by the same Servant, the Holy Spirit. And as Christ, and the Comforter were not both to be present with the church at one and the same time; it follows that Christ will not come until the Spirit's office, in filling the house, is ended. If Christ had not gone away, the Spirit would not have come; hence, we may assume that when he returns to his church, He will be her light and guide, and the Spirit's work on that plane will be ended.

Then again, "the Heaven must receive him until the times of restitution." And restitution actually begins with the first sprinkling, on the third day; or in 1903 when, according to the diagram, he comes to his temple. This also strengthens the argument for expecting the Holy Ghost anointing this present spring. If the compelling, or final gospel work is due Before he comes; and we are to do the works that he did; certainly three literal days would be altogether out of proportion for such mighty works, and their accompaning last gospel call. While three years, (about the time that Christ occupied in doing his mighty works,) would be a reasonable time. True this work and message is to "all nations;" while Christ was sent to but one; but, the Christ is multiplied in his body, at least 144 times; and possibly, more than that.

This arrangement looks more satisfactory to me than did the idea that the days of the Son of man began at the anointing; since, as we now see it, the final gospel message is finished, the house filled, and the Spirit's work ended, when Christ returns. And as 1903 is so well supported as the 3rd day, this present spring is equally supported as the beginning of the first day of

the "seven." This involves other changes. "They that were ready, went in with him to the marriage." Actual restitution, is "Eating his flesh." When finished, by the twinkling of an eye change, we shall be at one with Christ. This putting on Christ, is therefore, the marriage feast, or supper; while the marriage itself may be the glorification, or kingdom condition of those in the throne; the kingly glory of the transfiguration, 'when we saw his Majesty in the holy mount,' Entered into by his entire body. Hence, we do not enter into the marriage feast, until the sprinkling with living water, on the 3rd day; then the door is shut, even to the servant element.

THE ANOINTING.

I think we may understand what our condition will be, and the secret of the divine power of the anointed Christ body; so that raising the dead, or controling the elements, will be no more to us than is the simplest act of our lives. The anointing brings us under the control of the Holy Spirit or Mind of God; so that we speak his words, and do his works. [To be controlled by the Spirit, (mind) of God, is the earnest desire and highest ambition of a christian.] And I think we may get a clear conception of what it is, and how accomplished, by comparing small things with great.

Man, an embryo God, has will-power that can successfully resist all outside influences. Resist the devil and he will flee from you. Resist the Holy Spirit and although knocking at the door, it turns from you. No influence either good or bad, can force an entrance.

Hypnotism illustrates the influence one human mind may have over another. The subject of such control, can be made to do marvellous things. Possessed by the devil they do devilish things. Possessed by God's Spirit they act in harmony with His will; speak His words, and do His works. Even as the one subject to the will of the hypnotiser, does his works, and speaks

his words; without regard to what is easy or what is difficult; any thing within human power, he will do. What limit then could there be to the works of one under the control of the Spirit of Almighty power? the works that Christ did, and greater works than these, would not reach the limit of the controlling power.

Like the hypnotic subject speaking the words, and doing the works suggested to him; so Christ did the works the Father gave him to do; and says, "the words that I speak are not my words, but the words of Him that sent me." Truly, he spake as never man spake.

THE CONDITIONS.

One must submit to the devil, to be controlled by him. One must submit, or give himself up to be controlled by a human mind, in order to have perfect success. So we must welcome the Holy Spirit, if it is to take possession of us. Fallen man is prone to evil; hence, it is easy to submit to evil influences. It is a little harder to become a good hypnotic subject; there is some repugnance in submitting our will to that of another; though a hoped for good, may induce us to do so. But if repeated, in time we lose the power of resistance, and are led captive by man or devil, at their will.

To submit to the will of God, is in opposition to every faculty of numan nature; "the carnal mind is not subject to the law of God, neither indeed can be."

This is why regeneration is necessary before we can receive the Spirit without measure. When we believe the gospel, we receive an earnest of the Spirit; but only the fullgrown man in Christ, can be entirely under the Spirit's control. A babe in Christ is carnal, (1 Cor. 3: 1;) and hence, cannot be in harmony with God. They become more and more in harmony, as they grow in grace and in the knowledge of the truth. But like the hypnotic subject, if only partially controlled, results are meagre. When our inward man has come to delight in the law of God, so completely that

there is no mental reservation, no shadow of antagonism, we shall be ready for the anointing. But until the full stature is attained; until we know God and Jesus Christ, to the extent in which they are revealed, whether we are conscious of it or not, there lingers in our heart some antagonism to the will of God. We are not ripe for the Master's use. God, who knows the end from the beginning, has arranged the time and order of events for the ripening of the body of Christ, so that when the hour comes, the Spirit can take undisputed posession. Then will God's will be our will, our mind his mind, our works his works. And nothing will be too hard for us to do.

Coming almost to the time of realization, it is natural that we should be led to see more or less clearly, the condition into which we are about to enter. If so near, the light should begin to illuminate even that condition, in which Christ is to be glorified in us.

Led by the Spirit of God, our mind being in accord with His mind, leaves us in perfect freedom; we do just what the circumstances seem to us to require. In short, just what we have a mind to do, because our mind and God's mind are working in harmony. We have a Scriptural illustration of this. After Saul had been anointed king, Samuel gave him specific direction on his departure, just what to do, from place to place, until he should meet a company of prophets prophesying; then "The Spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs come upon thee, that thou do as occasion serve thee; for God is with thee," (1 Sam. 10: 1–7.)

Thus we shall do as occasion serve us. If a multitude is to be fed with the bread that perishes, as well as with the bread of life, without a thought of failure, we shall break and distribute to the multitude. If occasion require, our voice will be raised, nature will respond and the elements obey. If to quicken and call forth the mouldering body of some of the sleeping

saints seems to us to be adapted to the occasion, we shall adjourn to the cemetery, have the grave opened, the lid removed, and with no thought of failure, command the dead to come forth, and after congratulations, commit them to friendly hands for food and attention.

"The works that I do shall ye do also; and greater works than these shall ye do;" that Christ may be glorified in his saints, and marvelled at IN all them that believe (our report) in that day. And what was that report? It was that "We all, should come to the unity of the faith, and of the knowledge of the Son of God, unto the fullgrown man; unto the stature of Christ." And how few understand, or believe that report; In this day, But the enemy is coming in like a flood; so called higher criticism, denying the Scriptures, until christendom is slimed over by "doctrines of devils," and saturated with infidelity and hypocrisy. When their cup is full, "Then the Spirit of the Lord will lift up a standard against him; and they shall fear the name of the Lord from the west; and his glory from the rising of the sun," (Isa. 59: 19.)—This compelling power, beginning in this western world, shall circle the earth, to the rising of the sun; "saying, fear God and give glory to him, for the hour of his judgment is come."

During this compelling message and work, our every act and word, will be that of God in us; even as one controled by the mind of another, or by an evil spirit, does the works, and speaks the words of another, without a thought of responsibility, weakness, or bondage. But controled by the Spirit of God, is liberty; because his will is our will. And the still small voice, saying, This is the way, walk ye in it: cannot be distinguished from the promptings of our own mind. Hence, we shall act and speak as one having authority, and not as the scribes. "For God is with us."

This honor have all who come to the stature of the Christ, "Christ after the flesh," in this life. This anointed condition of the Christ body, is what we are expecting this present spring; and that it will continue

until the spring of 1903. Then Christ himself will come "as the lightning," in his High Priest glory, to sprinkle his body, his temple, with living water. At which time "the days of the Son of man" will begin. Then for four years more, or 7 years from this present spring, our bodies, that is of the living, "we that are alive and remain," will be renewed; undergo a process of cleansing from all weakness and pollution that sin has brought upon us. In short, we shall experience complete physical restitution back to what man was before the fall. Thus the church, over which the gates of hades, (death,) shall not prevail; go through alive; and are restored, cleansed from the effects of sin, according to the law for cleansing from contact with a dead body. The law is a shadow of good things to come; "and it is easier for heaven and earth to pass, than one jot or tittle of the law, until all be fulfilled." And yet how few know or care any thing about the law; notwithstanding it is written, "To the law and testimony; if they speak not in accordance with this, there is no light in them."

This. in the main, is the order of events for the ending of the gospel age, whether the time is at hand, or centuries in the future. It must end by the church coming to the full stature of Christ; and doing the works that he did, and greater works than these, It must end with a compelling power, distinct from, and under another commission from that of the regular gospel call; as distinct from that, as was the call to the Gentiles, from that to the Jewish house. Failing to recognize this, one must be blind indeed. And if these things are true; is it not significant that these details, all in harmony with the law and testimony, should come out just at this time? Granting that the end is at hand, are not these things "meat in due season? The Spirit was to lead us into all truth, and show us things to come.

This movement, based on the law and prophets, is surely almost ended. From its beginning in 1840, it

has had its sweetness and its bitterness; its joyous anticipation; and its hope deferred. Yet never has the idea of ultimate failure been for a moment entertained. There has been something that held it together with a firm hand. It began by the tarrying of the Bridegroom; and we have had what has been called a "sliding scale," of all the time arguments; and, indeed, of almost every thing else, until the faith was restored from 1878, to 1882; since which time things began to slowly crystalize into a fixed condition.

Now place yourself back to 1844; with the parable of the ten virgins to be fulfilled. The seven parts of the diagram yet unknown, to be filled out; the seven thunders just beginning to utter their voices; the little open book to be eaten and digested, scarcely yet tasted; all belonging to the unknown future. How were we to grow and develop with its growth, live it out, fulfil such a prophetic movement in all its details, and not have a sliding scale, and a constant change of ideas? But, the last act, the going in to the marriage feast excepted, the parable has been fulfilled. The little book has been eaten and digested. All things which Christ had heard from his Father, and made known to his church, all truth that the Comforter was to lead us into, the unity of the faith, the knowledge of the Son of God; and growth, even to the fullgrown man, we believe, has been attained. And now, that the seventh thunder has uttered its voice, marking the end of the seventh and only time of which it is written that he would come, we are prepared to believe the oath in the name of Him that liveth for ever and ever, "That there shall be DELAY no longer." Hence we wait with confidence and rejoicing for the beginning of the end; the Spirit's power for the final gospel work, that will compel them to come in, that his house may be full. This, we belive, is "the everlasting (age-lasting) gospel, of Rev. 14: 6; a distinct gospel message at the ending of the age.

THE WINEPRESS.

The question is often asked; as Christ is to tread the winepress alone: When is it to be trodden?

I should not care to even try to give any answer to this, only that any arrangement of events, like those of which we have been speaking, cannot be the true order, unless space for every other foretold event is provided for. As Christ treads the winepress alone; it must occur before "we that are alive and remain," are caught away with the dead in Christ to meet him, and be forever with him. It must also be before the Gentile governments are overcome. "These (the ten kings,) shall make war with the Lamb, and the Lamb shall overcome them; for they that are with him, are called, and chosen, and faithful," (Rev. 17: 14.)

The winepress may be trodden at some time between 1903. and 1907. Or even after that; since there are 8 years more before the times of the Gentiles end; during which 8 years many things are to transpire; one of which is to set up the kingdom "In the days of these kings." But the triumph of the gospel church and its restitution during this first 7 years, does not seem to conflict with any of the other events.

"And after these things I saw, and the temple of the tabernacle of the testimony in heaven, was opened."

THE GREATER WORKS.

Greater works that what Christ did, I am inclined to believe, belong during the three years prior to 1903, or during the compelling gospel message. It would now require greater works than what Christ did, to convince men that the power was of God. But when the Spirit of the Lord lifts up a standard against the flood of infidelity of the present day, it must be one before which humanity will bow.

If the dead are raised as Christ raised them, men would not believe. They were only in a trance, men would say. We ourselves could not be certain that it

was not so. Then again, deceivers could hypnotise or drug people and revive them some days after; and the report go forth that the dead had been raised. Lying wonders, are to deceive, if it were possible, the very elect. Slight of hand, and deception, can appear to do marvellous things; nor will "the deceiver of the nations." knowing that he hath but a short time, remain idle; or leave the field of miracles exclusively to the Christ body.

"Many false Christs and false prophets shall arise, and show great signs and wonders, and shall deceive many." Strange times are at hand; the judgement message, "fear God and give glory to him, for the hour of his judgement is come;" and this final promulgation of the age-lasting gospel is to meet, and withstand the enemy, that comes in as a flood. And in order to do this successfully, the anointed "body of Christ," is to be endued with power to do not only the works that he did, but "greater works than these."

What then are some of the greater works? Those members of this Christ body, that came WAITING, to the end of the 1335 days of Dan. 12: had the faith that is counted for righteousness, the wedding garment; and hence, are entitled to the marriage feast. To experience this, they must be with us during at least the last 4 years of the 7. Those "days" ended with the voice of the 6th "thunder," in 1889. In doing the works that Christ did, we MUST raise the dead. Some of these have been dead more than ten years. At their graves, men will see them opened, see their mouldering bodies already turning to dust, re-organized, quickened into life, come forth, and greet, and be greeted, by acquaintances and friends. This will confound all deceivers, silence every opposing voice, and compel men to believe. Thus, greater works than the works of Christ will be done by the "body of Christ." And he will be glorified in his saints; and marvelled at IN all them that believe.

HERALD OF THE MORNING.

Old series, from 1873 to 1896.

NEW SERIES.

Entered as second class mail matter at Rochester Post Office, Rocheser, N. Y.

VOL. 4. JUNE SUPPLEMENT 1900. [No.3.

SUPPLEMENT, No. 2.

IN THE FIRST MONTH.

Once more as we near the gates of the City, what appears to be some of the last details of the shining pathway brings to our view a more accurate knowledge of exact Scripture teaching concerning the "former and latter rain," to be given to Zion in the "First month."

Without referring again to any of the arguments, I wish to say, at this present writing, (May 31,) that I am now convinced that in looking for the anointing on June 3rd, another disappointment will be experienced. I do not doubt the truth of our position, in the main, or that we shall realize our hopes this present month SIVAN, (the 3rd month of the Jewish ecclesiastical year,) beginning May 30th, and ending June 26. Hence, I hasten to lay before you the exact truth on this point, as I now see it; lest some should faint by the way, or draw back.

That both the former and the latter rain, promised in "the first month," is correct, we fully believe; but this does not determine the exact day. Pentecost occurred on the 7th of Sivan, or 50 days from the Jewish sabbath which preceded Christ's resurrection. Sivan, therefore, the month in which the "former rain" was given, was the first month of the gospel age. (The gospel beginning at Pentecost was no more that preached by John and Jesus, than was John's baptism that of gospel baptism.) All that is affirmed in Joel is that the latter rain will also be in the first month; no day

being specified. Nor is there any evidence to prove that the latter rain should be on the aniversary of Pentecost, since there is nothing here from which to count 50 days.

Israel left Egypt on the 15th of ABIB, and God said Abib should be the first month to them. It was the month, not the day of the month, that was to mark the new reckoning of time. So Sivan is the first month of the New Covenant, or gospel time; and the church started from spiritual Egypt, on the 7th day of their first month, instead of the 15th day, as did the natural seed in the first month of their new reckoning. Thus the month is made the unit of time with both.

That we should have looked for the latter rain on the aniversary of Pentecost, is not surprising; and yet we had no Scripture for it. Why then were we permitted to close our eyes to this fact and so bring another severe trial that seemingly, could have been easily avoided, if what we now have had been given in the first June Supplement? We answer, If God who is leading in this movement, had designed to make the definite time as easy to be understood as possible, many severe trials and much of the bitterness in digesting the "little book," might have been avoided; but that is not his way in developing children, the trial of whose faith is much more precious than is that of gold. Notice the answer to definite time questions, a direct answer being always evaded; (see Dan. 8: 13, 12: 6; Acts 1: 6.)

I see no reason for doubting, and fully believe that this present month SIVAN will not pass until the body has received the anointing. But be that as it may, I am satisfied that the movement is of God, and that we shall not be left in darkness, even though our faith be tried like that of Abraham, to the uttermost. When God tried Abraham, He spared him nothing; starting on his three-days journey to sacrifice his son, as commanded, God might have been satisfied as to his obedience; but not so, Abraham must drink of that cup

to the bitter end. He completes the sad journey, lays the wood for the sacrifices on his beloved Isaac, it is borne to the top of the mount, the altar built, the son of his love bound and laid on the altar of sacrifice; surely he has been tried enough; but no; his hand is stretched forth, the knife grasped, the arm of that father is raised to strike the death blow; then God is satisfied, and the command comes, Stay thy hand, Abraham! Now I know thee; and in blessing I will bless thee; and in multiplying I will multiply thy seed as the stars of heaven.

God tries his elect to the uttermost, as gold is tried. But there is a limit beyond which even He cannot go. There is a set time; "Thou shalt arise and have mercy upon Zion, for the time to favor her, yea, the set time is come." At the end the vision must speak and not lie. Aud it certainly looks as though the time cannot be extended beyond this present month SIVAN.

WATER BAPTISM, A VITAL ORDINANCE.

NEVER TILL NOW HAVE WE FULLY UNDERSTOOD ITS IMPORT.

Gospel baptism was ordained exclusively for Christ's body, or wife; the one seed of promise. Being a figure of death and resurrection, it will not obtain in the resurrection age, while the WORLD are being brought to Christ. They can be there only by real baptism; and a figure or type ends when fulfilled in its antitype, Hence, there will be no water baptism in the next age.

The elect gospel church, the few that find the narrow way, and for whom gospel baptism was ordained, are adopted into the Israel, or Christ family only by circumcision; "Circumcised in the circumcision of Christ: being buried with him in baptism." Circumcision being the "putting off of the body of the flesh," (Col. 2: 11, R. V.); a figure of death. Hence, we are now counted as "not in the flesh," (Rom. 8: 9.)

The church, the espoused of Christ, bone of his bones

and flesh of his flesh, (Eph. 5 : 32 ;) being a "wife," cannot be circumcised as the man is circumcised ; and yet this "espoused virgin" must be brought into the family of the circumcision, else she would be counted as a "strange woman," one that an Israelite was forbidden to marry.—Ruth had to be a widow of an Israelite, else she could not have entered into the Christ line.—Now as the Gentile church cannot be circumcised, (that is, cannot die ;) and cannot be joined to Christ while a "daughter of the uncircumcised," she is circumcised in the circumcision of Christ ; being buried with him in baptism.

If Christ's church were to die, it would destroy all this beautiful, allegorical, Scriptural arrangement ; but "the gates of HADES, death, shall not prevail."

I will try to illustrate how the church never dies, although members are continually passing away.

The human body is an inspired illustration : From your birth until the present moment, your body has been continually changing ; each atom of matter that has been a part of your body remained with you only a "little moment," then passed away, a new one taking its place in the body. Let these particles represent members of the "body of Christ" over which the gates of death, though constantly making inroads, shall not prevail. Notwithstanding this constant falling off and renewal, from the new born babe to the fullgrown man, YOU still live. So with the body of Christ. The only difference is, every member of the Christ body that sleeps, will come forth and become a part of his living body together with "we that are alive and remain unto the coming of the Lord."

The gospel church is represented as a virgin, she is circumcised into the family of the Israel of God, only in his appointed way, by being buried with Christ in baptism. (Without being thus buried with Christ, we still belong to the uncircumcised, and cannot be married to Christ. It being unlawful for him to marry a daughter of the uncircumcised.)

ONE "FORM OF DOCTRINE."

The Christ given formula is, "Into the name of the Father, and of the Son, and of the Holy Ghost," or Spirit. He commanded this formula because all three names are associated in resurrection ; (baptism being a figure of death and resurrection.) The Father raiseth up the dead, and quickeneth them by his Spirit ; and they are made alive in Christ ; hence, he who instituted the figure, associated the three names. Yet many now reject this formula, using but one name. To change either the figure of burial to some other convenient form ; or to refuse to use the three names, as some do, will no more be tolerated than would God have permitted Moses to refuse the command, while building the tabernacle, "See thou make every thing after the pattern shown thee in the holy mount." That was but a figure for the time then present, while this is the "true tabernacle ;" and woe to him who attempts to build after a pattern of his own. (This is a narrow way, and only such as have been TRULY circumcised in the circumcision of Christ, will enter into the city. For when Zion puts on her beautiful garments, there shall no more come into her, "The uncircumcised or the unclean," (Isa. 52:1.)]

If being buried with Christ in baptism is that which brings the espoused virgin into the family of the circumcision, then no one not thus BURIED, will or can be of "the bride, the Lamb's wife. The way is narrow ; comparatively few in christendom are walking in it. Sprinkling is not being buried. Changing the "form of doctrine," whether by dropping two out of the three names, or substituting water on the brow, for a God given figure of death, is NOT Scriptural baptism. It is not the water, or quantity of water, but the figure of death, that is demanded. It is the one form of circumcision for the gospel church, or second house of Israel. And is no less essential for us, than was that which pertained to the first house for them. But suppose one is on their death-bed, and cannot be

baptised? Such an one is not of God's elect for the high calling; if he had been, he would not be so situated. [Every male child of Israel who died before he could be circumcised, was cut off from his people.]

FUTURE PROBATION FOR THE WORLD.

We now have a finished argument, one that leaves no loophole for doubt. The gospel age perfects the seed of promise, and nothing but this One seed; hence is not designed to reach the world. "Neither pray I for these alone, (the twelve,) but for them also that shall believe on me, through their word," (John 17: 20.) This surely embraces all who will come to Christ during the gospel age; all who will ever come to him, is the claim of Orthodoxy. Christ prays for these given to him by the Father, but not for the world, (verse 9.) Those thus given to him, surely belong to him. And if they be Christ's, then are they Abraham's seed, and heirs according to the promise. Now the promise to Abraham was not seeds, as of many, but as of one; Unto thy seed which is Christ. And if ye be Christ's, etc. He and his church make but the one seed; "They twain shall become one flesh; This is a great mystery, but I speak concerning Christ and the church," (Ephe. 5: 32.)

Now what follows? All that find the narrow way, and believe on Christ through New Testament teaching, however long this gospel age may be, constitute only this one seed of promise. No man can honestly deny this. Now what of the world for whom Chist did not pray? and who do not believe on him through the words of the apostles? The answer is, After the gospel church, all for whom Christ prayed, is complete, made one with him, married, they twain becoming one flesh; only the seed, Christ, and they that are Christ's, have been secured. No one who will be honest with himself, can escape this conclusion.

Now what is this perfected seed for? Christ says, It is that the world (for whom he did not pray,) might believe That thou hast sent me. God says, that in this seed, "All the nations of the earth shall be blessed." All nations, surely mean the world.

If we have not the correct understanding concerning the "restitution of all things," the first dominion together with all that have died in Adam; will some one give a Scriptural explanation to show what this SEED, "the second man Adam, and his wife," are for.

Surely a full undestanding of baptism, the Lord's supper, circumcision of the body of Christ, the seed of promise, and the full outcome of the gospel age, indicate growth to the fulgrown man. I now have nothing more to offer; and fully believe we have done all; that nothing remains for us to do, only to wait in confidence for the promise from the Father.

Grace be with all that love our Lord Jesus Christ in sincerity.—AMEN.

HERALD OF THE MORNING.

Old series, from 1873 to 1896.

NEW SERIES.

Entered as second class mail matter at Rochester Post Office, Rocheser, N. Y.

VOL. 4. JULY & AUGUST, 1900. [No 4 & 5.

ELECTION, AND PREDESTINATION.

AN OPEN LETTER TO THE PRESBYTERIAN COMMUNION.

"For whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren," (Rom. 8: 29.)

This doctrine of election and foreordination, if understood, would not be renounced or relegated to the background, as our Calvinistic brethren are now doing; since it is at the very foundation of free grace, or the "glad tidings of great joy that shall be to all people." The "many brethren," among whom the resurrected Christ is "the firstborn from the dead;" and who are to be "conformed to the image of his Son," are the sons of God, for whose manifestation "the earnest expectation of the creature waiteth," (verse 19;) because the creature itself, KTISIS,—"preach the gospel to every CREATURE,"—shall also be delivered from the bondage of corruption into the glorious liberty of the children of God. Read the 8th of Romans, and learn that "not only so, but ourselves also which have the firstfruits of the Spirit, (this elect "church of the firstborn,") even ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For by hope are we saved; but hope that is seen is not hope; therefore we do with patience wait." "For now is our salvation nearer than when we believed."

This elect church, the "body of Christ, bone of his bones, and flesh of his flesh," (Ephe 5: 30,) is the one elect seed of promise, in whom "all families of the

earth are to be blessed." Hence, until this elect SEED is perfected by the redemption of their body, that for which we that have the firstfruits of the Spirit, groan, the groaning creation cannot be delivered. They are waiting for the manifestation of these sons.

If christendom were not blinded by their fractional creeds, which should be consolidated into the "one faith," instead of being renounced, as they are now inclined to do, they could see that there is a revealed PLAN of redemption; by which "God is working all things after the counsel of his will," instead of its being left to a mere strife between Him and the devil, as to which shall win the greater number of souls. Or still worse, left to a lukewarm church and the devil to determine how many souls shall be eternally damned.

With such a theology, is it a wonder that modern christianity is sick unto death? Every intelligent man has learned that not a creed of christendom, be it written, or only their interpretation of the New Testament, can endure the light of reason, or of intelligent criticism. The lately deceased poet Whittier affirmed that the creed of christendom could not be reconciled with the announcement made at the birth of Jesus, "Behold, I bring you glad tidings of great joy that shall be to all people." Nor can universal salvation to life eternal, be sustained by Scripture. And yet there is a clearly revealed PLAN of redemption, in which all apparent discrepancies disappear; leaving election, foreordination, free grace, universal joy because of the birth of Jesus; and all other Scriptural teaching intact. A plan in which is incorporated every christian doctrine; a unity of the faith by which all christians could be consistently united.

No one can read the 8th of Romans, and not see two classes; those having the firstfruits of the Spirit, to be delivered from the bondage of corruption by the redemption of their body; and another class, the groaning creation, only waiting for the deliverence of those having the firstfiruits, when they also shall be delivered from the bondage of corruption. Nor is it necessary to inform the christian reader that such redemption means a bodily resurrection; "It, (the body,) is sown in corruption; it is raised in incorruption."

Here is proof, not only that there is to be a "church of the firstborn," to have part in the first resurrection, but that after such redemption of their body, another class embracing "the groaning creation," are also to be delivered. That there are to be two classes of the saved, is a statement unfamiliar to orthodox ears, I am aware. Nevertheless, there are to be those having part in the first resurrection, who are to "reign on the earth" during the millennium. These "kings and priests" who are to reign with Christ, are the overcomers; "he that overcometh shall sit with me in my throne," (Rev. 3: 21.) "He that overcometh, shall be my son," (Rev. 21: 7.) The manifestation of these "Sons of God," is that for which the groaning creation are waiting. While we who have the firstfruits of the Spirit,—already sons, in embryo,—are groaning and waiting for the adoption, to wit, the redemption of our body; sown in corruption; raised in incorruption. These overcomers, are an elect body, the little flock to whom it is the Father's good pleasure to give the kingdom. They are those he foreknew and did predestinate to be conformed to the image of his Son. In the resurrection, or redemption of their body, they awake in his likeness. When he appears, we shall be like him, for we shall see him as he is.

This elect church, the "body of Christ; instead of being all who are to be saved, are only the seed promised in Eden, and reiterated in the Abrahamic allegory; the seed, Christ, and they that are Christ's, in whom all families of the earth are to be blessed. Sons of God, who with Christ, "the firstborn among many brethren," are to reign on the earth; and for whose manifestation the groaning creation are waiting; because "the creature itself (KTISIS,) shall be delivered from the bondage of corruption, into the glorious lib-

erty of the children of God." "If children, then heirs of God, joint heirs with Jesus Christ."

Our good orthodox brethren sing and talk of bearing the cross, and wearing the crown, and yet have no true idea of this Scripture;—"And hast made us unto our God, kings and priests; and we shall reign on the EARTH." They have no conception of what the millennial age is designed to accomplish in God's PLAN of redemption. Indeed, they seem to have forgotten that the millennium, or thousand years reign of Christ and the saints on the earth, belongs to a resurrected race; and not to man "in the bondage of corruption." God's dealings with mankind on the earth, is not ended at death, since there is to be a resurrection of the dead. And the resurrection is of two classes; "the dead in Christ," and of those out of Christ. The former, are those whom God foreknew, and did predestinate to be conformed to the image of his Son. As we (the elect church) have borne the image of the first man, of the earth, earthy; so we shall bear the image of the second man; and these are the sons for the manifestation of which the groaning creation are waiting; the seed, (Gal. 3: 16, 29,) who are to reign on the earth, and in whom all nations are to be blessed.

No one who will read Rom. 8: can fail of seeing two classes who are groaning and waiting for a resurrected body; or that the manifestation of the one, is the hope of the other, not its damnation.

It is a mistake to suppose that because God has an elect church, a "church of the firstborn," to be the kings and priests of his millennial kingdom, that all the rest of mankind are foredained to be eternally damned. All that the Scripture concerning foreordination affirms or teaches, is that certain ones whom he foreknew, were elected to be conformed to the image of the glorified or heavenly Christ. And we can know just what and how much that implies. The earthly Christ bore the image of the first Adam, of the earth, earthy. The heavenly Christ, when he comes in his

glory, to sit on the throne of his glory, will bear the image of the glorified heavenly MAN; "the second MAN Adam;" since Christ retains his humanity until his 1000 years reign on earth is finished. The 1000 years being "the DAY God hath appointed, in which He will judge the world by that MAN whom he hath ordained." A glorified MAN.

His elect church are called, his body, "bone of his bones, and flesh of his flesh;" and finally, when made one with him, "the bride the Lamb's wife." Joined to him, made like him, glorified with him, conformed to his image; they are, in the resurrection, to reign with him on earth a thousand years, after which, not before, they will enter the spirit condition; the kingdom that flesh and blood cannot inherit. Nor do they reign over mankind as they now are, in the bondage of corruption. When these Sons, for which the groaning creation are waiting, are manifested; they will be resurrected glorified sons; with bodies fashioned like Christ's glorious body, as seen when they "saw his Majasty in the holy mount; since that transfiguration scene was a vision of the kingdom. That will be the condition of the Sons. And the KTISIS, the "every creature," to whom Christ commanded the gospel to be preached, "shall also be delivered from the bondage of corruption, into the glorious LIBERTY of the sons." Sown in corruption, they will be raised in incorruption, a restitution to what man was before he sinned. Thus the reign on earth, is over a new-born race. These "come forth unto the resurrection of judgement," KRISIS, (John 5: 29.) The same word as in Matt. 12: 18, 20, judgment to the Gentiles; quoted from Isa. 42: 1–4; which read as translated in John; He shall not fail nor be discouraged till he has set damnation in the earth. Whatever condition is in his heart to bring about in the earth, is that to which the groaning creation, who have done ill, come forth unto, when delivered into the glorious liberty of the sons, And the isles shall wait for his law. "For, as I live,

y judgment

saith the Lord, All the earth shall be filled with my glory.

There is a revealed PLAN in accordance with which man is being redeemed, or developed from his present suffering, dying, condition, to the ultimate glorified spirit life. It is a mistaken idea that man passes directly at death, from this "bondage of corruption," into the presence of God, where there is fulness of joy, with no intermediate step for further development. The Roman church seeing this necessity, invented a purgatory; but punishment alone, is not in accordance with God's plan of development. The Protestant has no intermediate step; hence, they have to assume that Death, "the last enemy to be destroyed," instaneously transforms poor, ignorant, corruptible man, into a glorified spirit, "equal to the angels" who stand in the presence of God. Surely, this is not the Divine order for the evolution of "sons of God. If it were so, why is there to be a resurrection of the body, on a higher plane of life; an elect church, fashioned "like unto Christ's glorious body," as kings and priests; and a groaning creation delivered from the bondage of corruption, into the glorious liberty of these sons? And why a second coming of a resurrected human Christ, and a resurrected glorified church, conformed unto his likeness, to reign a thousand years on the earth?

The answer to these questions involves too much, to be fully given in one short article. I will, however, give a brief outline of the Bible plan.

(I must be excused, however, for asking my Presbyterian brother to accept the writings of Moses as facts, instead of fables. This may be considered inexcusable by the "wise men," of to-day · but as Jesus had a similar dificulty with the wise men of his day; saying to them, "If ye had believed Moses, ye would believe me; for he wrote of me," I take courage.) In writing of Christ, Moses only speaks in type and allegory. He spoke of Christ, in the Abrahamic allegory; Christ, not Isaac, being the real seed of promise. So in all his

types and figures; Christ is his one theme. His sin offering was Christ in a figure. The passover lamb was Christ. The Adam and the fall, was but a figure of Christ. Christ came down to the condition of his espoused, made sin for us; not deceived, but by a willing sacrifice of himself. If men will not learn to read the types, figures, and, allegories of the old Covenant in the light of reason; finding in them something more than the letter that kills; how can they expect the Holy Scriptures to "make them wise unto salvation"?

Adam "is a figure of him that was to come," (Rom. 5: 14.)

God's plan of generation, and regeneration, requires two Adams and two births. Man is born of the flesh, on the natural plane, that he may by an experience, come to a knowledge of the dire effects of evil. And in due time, when on probation for ETERNAL life, learn obedience by the sufferings inseparable from evil. (See Heb. 5: 8.) Man's temptation and fall into sin, was a prearranged part of his education, or evolution: not an oversight of the Almighty. But he is to be born again, "born from the dead." Not of the flesh, nor of the will of man, but of the will of God; all that die in Adam; all that are in SHEOL. And the resurrected Christ was "the firstborn from the dead, the firstfruits of them that sleep;" and the antitype to Adam.

The first Adam was alone; a deep sleep came upon him; his side was opened; his wife was formed: the marriage consummated, and she became the mother of all living. A foolish Jewish fable, say our wise men. Then how does it happen many centuries after it was written, the New Testament maks the re-genesis, beginning with a "second man Adam," and "his wife," a complete counterpart? Christ was alone, (John 12: 24;) a deep sleep came upon him, the sleep of death; his side was opened, (John 19: 34;) his wife is now, during this whole gospel age, being formed, (Ephe. 5: 32; at the end of the gospel age, when the Bridegroom comes, (Matt. 25: 10,) the marriage will be consum-

mated. After which, after this "second man Adam, and his wife" are perfected, the race will be born again, "born from the dead." (See Probation after death.)

This is the true Scriptural plan. It involves a restitution of all things; all that was lost to man by the fall, recovered by restitution; and "the times of restitution" begin at the return of Jesus, (Acts 3: 21.)

There is no Scripture proof that this present life of superstition, ignorance, and suffering, in which condition mankind have been born with no will of their own, is to determine their eternal future. It has no real foundation, but is built mainly on a false understanding of Christ's parable of the rich man and Lazarus. It was spoken to the Pharisees, and "without parable spake he not unto then." An allegory or parable is designed to keep its real characters out of sight so that the natural man, seeing cannot understand. Hence, he spoke in parables and dark sayings, lest they should see, (Mark 4: 11, 12.)—This careful concealing of the truth in parables, will be better understood after God's plan for regenerating the world is understood.

The rich man, was the Jew, to whom pertained the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises, (Rom. 9: 4.) The poor man was the Gentile, full of sores, having only the crumbs that fell from the rich man's table. These were the conditions during the Mosaic age. But there was to be a change from law to grace. The old covenant came to an end; that tabernacle system, a figure for the time then present, passed away; the vail of the temple was rent from top to bottom, their house left desolate, and Judaism was dead, nationally and spiritually; and the rich man has been in torment.

The Gentile dies, (is buried with Christ in baptism and carried into Abraham's bosom. If ye be Christ's then are ye Abraham's seed, and heirs according to the promise. Thus the poor man is comforted, and the rich man tormented.

The entire subject from verse 13, refers to the Jew, and Gentile, and the transition from the law to the gospel. "No servant can serve two masters." If you are not dead to the law, you cannot be joined to Christ; Whosoever putteth away his wife and marrieth another, committeth adultery. And whosoever marrieth her that is put away, etc. There was a certain rich man. Read Rom. 7: "Know ye not, brethren, that the law hath dominion over a man as long as he liveth? For the woman is bound to her husband as long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if while her husband liveth she be married to another, she shall be called an adulteress; but if her husband be dead she shall be loosed from the law of her husband. Wherefore, my brethren, ye also are become dead to the law, that ye should be married to another," etc.

Are you masters in Israel, my brethren, and can you not see these things? The change from the law to the gospel, was a change of masters; that polity to which the Jew was wedded, must die; or it would be adultery to be joined to Christ. Some of the Jews insisted that converts to christianity, should also observe the law of Moses, (Gal. 2: 3, and on.) This transition from the one system to the other, is clearly set forth in the parable of the rich man and Lazarus. The gulf between the Christian and the Jew, which neither can pass, is in the fact that in Christ there is no Jew, but a new creature. The Jew cannot cross that gulf; he must believe the gospel, and be baptised into Christ; by which he ceases to be a Jew. Nor can the christian pass that gulf to the Jew. If he attempts it, he falls from grace, and Christ shall profit him nothing. Not a drop of the water of life can pass from the gospel to one married to the law graven on stone, which is unto death. Ye cannot serve two masters.

The letter kills; the spirit giveth life. The words I speak are spirit, said Jesus. Let the Romanists have the letter; join the begging Friars, go in rags, paint or

make sores on their filthy persons, in order to get into the bosom of Abraham. What kind of a gulf is it that your supposed immortal soul cannot pass?

No one not blinded by prejudice, can fail to see what this parable teaches, that this understanding is preeminently Scriptural in every part; and hence, has no reference whatever to departed souls. And yet having lost the true gospel faith, during the dark ages of superstition, modern theology concerning man's condition in death, is based on the literal interpretation of this parable. And so the claim is made that death seals the doom of mankind, for hell or heaven. This of course, makes the resurrection of the dead of no account. Why bring the soul back from hell-fire, or the joys of heaven to re-enter the body to be judged, if it entered into its reward at death? You, my Presbyterian brother, know that in your theology, a resurrection of the dead has no legitimate place; it is simply an incumbrance you cannot dispose of. Resurrection being the very foundation of gospel hope, you should mistrust the soundness of your theology, rather than that foundation doctrine of a future life; "For if the dead rise not, let us eat and drink, for to-morrow we die."

A few misunderstood Scriptures, like this parable, have wrought the utmost confusion, turning christendom into a complete babel of a thousand creeds.

Renounce the devil's lie; admit that it is appointed unto men, once to die; and that all that die in Adam, all that are in SHEOL, shall live again; be made alive in Christ, the second man Adam; admit, notwithstanding the parable of the rich man and Lazarus, that in death, "all go to one place;" stop translating SHEOL, hell, for your wicked neighbor, and GRAVE, for yourself; believe the Scriptures, that "there is no work, nor device, nor knowledge, nor wisdom, in SHEOL, whither thou goest. That the dead praise not the Lord, neither any that go down into silence. That the very day a man dies, his thoughts perish; his sons come to

honor, and he knoweth it not: they are brought low, and he perceiveth it not:" and you will find harmony. Why not be cold, or hot; rank spiritualist, and follow demons; or believe the Scriptures. Do not suppose that Christ and the apostles taught that which conflicts with the law and the prophets; the only Scriptures then in existence, or referred to by Christ?

The rich man and Lazarus, and two or three other grossly mis-understood matters, have helped to bring the church into this blindness concerning the reign of Christ and the resurrected church for a thousand years on this earth, before their final entrance into heaven. Admit this millennial reign on earth, and you will find a transition or link, a mighty one, not dreamed of in your fractional theology, better than purgatory, to prepare poor mortals for the high destiny that awaits them as Sons and heirs of God. An entire age is to come between this corruptible sinful life, and the final IMMORTAL spirit condition. During this millennial age, "a restitution of all things," all that was lost in the fall of the first man, is to be restored in the second man. And the TIMES of restitution, spoken of by all the holy prophets, will begin when he sends Jesus the second time, (see Acts 3: 21.) That modern theology is imperfect, with one whole age left out, is selfevident. Especially as that is the time when the WORLD is to be regenerated. Only the church now, a seed by which the WORLD are to be regenerated in resurrected life, is the Scriptural plan. Christ came the first time, to bring to an end the Mosaic age; and bring in the gospel age. He comes the second time to end the gospel age, and bring in the resurrection age, or "Times of the restitution of all things." Restitution, restores man as he was before sin and death were entailed upon him. Sin brought corruption and death. And fallen man could bring forth only such as himself. But a second Adam and a second birth was ordained.

Christ came the first time on the plane of fallen man born of woman, for the suffering of death, in order to

bring in the resurrection; and became the firstfruits of them that sleep. He comes the second time on the resurrection, or restitution plane; that is, as the unfallen man was.—Will he humiliate himself again and come in the flesh, it may be asked? If he came down to our fallen condition, for the suffering of death; is it more than we might expect, for him to come down to the unfallen human condition, to bring in the resurrection and the life?—It cannot begin, until he comes; The Lord himself shall descend from heaven, and the dead in Christ shall rise first. Orthodoxy sees no reason for his coming again, any more than for a resurrection of the dead. Nor would there be any use for either, if man goes to his eternal reward at death. But believe it or not, there will be dead ones, the dead in Christ, to be raised; and live ones, "we that are living," when he comes. And the times of the restitution of all things will then begin.

He is coming in the flesh, on the resurrected human plane; and instead of a short life of suffering, as before, he comes to reign a thousand years. And "whosoever confesseth not that Jesus Christ cometh in the flesh, is a deceiver and an antichrist," (2 John 7.) Read it, in the Greek, you who are scholars; or in the R. V.

If all mankind are to be saved from their present lost condition, because Christ tasted death for every man, gave himself a ransom for all; is not universal salvation true? Yes! Universal salvation from what was lost in Adam. Adam was on probation for life, or death, and chose death. And the race, born of the fallen man have a fallen nature, and MUST die. Restored to life, and from this bondage of corruption; life and death, obedience, or disobedience, is again to be set before them individually; if they die again, it will be for their own sin, (see Jer. 31: 29, 30; Heb. 9: 8, etc.) The fall into sin and death, was not an oversight of Him "who worketh all things after the counsel of his will." It was determined before of God that man might have a knowledge of evil, and overcome,

Even "Jesus, though a Son, yet learned he obedience by the things that he suffered." And as there is to be a restitution of all things, ("He that sat upon the throne said, Behold, I make all things new,") this present KOSMOS is given up to a "groaning creation" for such an experience.

Restitution is to be brought about by a promised seed of the woman, Christ and they that are Christ's, otherwise called his wife, or his elect church. These, a little flock, to whom it is the Father's good pleasure to give the kingdom; find the narrow way. Chosen from all nations: to which nations, during this age of selecting out the SEED, the gospel is preached only as a witness, (Matt. 24: 14.) All but this elect seed remaining in the broad way that leads to death; because only a seed is to be saved out from the "old Adam." If God has ordained that man shall be born again, after they have experienced the baneful effects of sin; on a higher and better plane, through a promised seed, why should he develop any thing but the seed? that being all that is required to reproduce the race. You may say, then all the old Adam race are to be saved. No they are not! for if any man be in Christ, (the second man Adam,) he is a new creature. Only an elect seed is taken out from the old Adam race.—If you desire to know the only true God, and Jesus Christ whom he hath sent; you must take the words of God at their face value. The Scripture will then interpret itself.—

The old Adam man must die; in the next age, after coming forth unto the resurrection of judgment; man MAY die for his own sin, but not for the sin of another. If they die again, for such second death there remaineth no more sacrifice. The church cannot die again; on them the second death has no power. They live and reign on the renewed earth a thousand years, until all who come forth unto the resurrection of judgement, come to a knowledge of the truth as it is in Jesus, "the second man Adam;" and the annunciation, "Behold, I bring you glad tidings of great joy that

shall be to all people," is fulfilled; for God hath sworn by himself, that every knee shall bow, and every tongue confess, to the glory of God. After the thousand years are ended, and all the rebellious element have perished; the overcomers, both the church of the firstborn, and all others, will "put on immortality," and enter the kingdom that flesh and blood cannot inherit.

PROBATION AFTER DEATH.

The Yale Faculty, though short of exact truth on this subject, are not without Scriptural support. Evidence such as cannot be questioned by believers in the Bible, is abundant that there will be probation for the WORLD, after death and resurrection; evidence so convincing as to compel belief.—Such evidence is possible; for instance; you perhaps never saw the city of Pekin, yet you are compelled to believe there is such a city. So in this case, for believers in the Bible, there is evidence that compels belief in future probation for the WORLD, as distinct from the church.—

Now I purpose to show that God has revealed a fixed plan for the regeneration of mankind by which eventually every son and daughter of the Adam race, whether they have died or are living, will come to a knowledge of the truth as it is in Jesus, with the opportunity for a saving belief in Christ; sent of God, "that the world through him might have life." That such probation is for an elect church in this life; and for the world after resurrection.

To give an equal chance to all, to win ETERNAL life, is no more than we might expect from a just God who "worketh all things after the counsel of his will."

Bear in mind that I take for granted that the reader will accept every Scripture statement as it is given without interpretation, as unquestionable.—I do not ask acceptance of any man's interpretation, but only of direct Bible statements; and doing that, you will be compelled to believe in God's plan of regeneration

which reaches the WORLD, as distinct from an elect church, only in another life. First, however, let me state the Bible plan; then give the proof.

THE PLAN.

A "second man" and his "wife," are to regenerate the world; even as its generation is by a "first man" and his "wife." Christ is this second man; and the gospel church is the WIFE. Christ and the church, made one, married, are the "seed of promise," the seed in which all families of the earth are to be blessed.

The mills of God grind slow, but sure; and not a grain of wheat will be lost; but the chaff will be burned in unquenchable fire. More than four thousand years passed before Christ came at the end of the Jewish age. Then the whole gospel age is required for the development of the wife. At the end of this gospel age, the second man and his espoused wife will be made perfect and married. [Then the old Adam race will perish by war, famine, pestilence, and death; all, as at the flood; this perfected seed only excepted.]

Thus only a promised seed, are developed in this life, and so out of the old Adam race. All others continue in the broad way that leads to death. But there is to be a "restitution of all things," man is to live again on the earth; be born again of a second Adam; all that die in the first Adam. "Born from the dead" by resurrection. And it is only in the resurrection and millennial age, that the world have a chance to win ETERNAL life.

This in short, is the Scriptural plan; only a SEED, an elect "church of the firstborn," taken from among men on this plane of life; while the WORLD are to be regenerated through this SEED, in another and better age. This it is true, conflicts with modern theology. But what of that! Let God be true, though it make every man a liar.—And now for the proof.

First, let the reader fix in his mind the meaning and measure of the Mosaic AGE, Gospel AGE, and Millennial AGE; since the word AGE, thus applied, may not be

familiar to all of the readers. The Mosaic age means and is measured by that system of things existing under the Mosaic law; and ended at the death of Christ. The gospel age, beginning at the resurrection of Christ, ends at his second coming. Then follows the millennial or judgment age. Each AION, (age,) has a distinct character of development, in man's evolution, or approach to his ultimate divine condition as a Son and heir of God.

THE SEED, OR CHRIST AND THE CHURCH.

In the promise, "He saith not, And to seeds, as of many; but as of One; And to thy seed, which is Christ, "and if ye be Christ's, then are YE Abraham's seed, and heirs, according to the promise," (Gal. 3: 16, 29.) Christ, and they that are Christ's, because when married, and thus made one, they constitute the ONE seed; to be the federal head of a new-born race. "For we are members of his body; of his flesh, and of his bones. For this cause shall a man leave his father and his mother, and be joined to his wife; and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church," (Eph. 5: 30–32.) "Let us be glad and rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready," (Rev. 19: 7.)—This completed oneness of the "seed," is at the end of the gospel age, after Christ, the Bridegroom, comes, and the door to this "high calling" is shut.

Now the question is, What purpose is to be subserved by the development of this SEED of promise? Is it that "In thy seed shall all the nations of the earth be blessed?" or is the blessing only for the seed itself?

The commonly accepted idea is, that the blessing is to the individuals gathered to Christ out of all nations, by the gospel, and who constitute the seed itself, who are blessed, instead of the nations. The latter, however, is what Christ affirms, as we shall see.

"I pray not for the world, but for them which thou

hast given me; · · while I was with them in the world I kept them in thy name. · · Neither pray I for these alone, but for them also that shall believe on me through their word; that they ALL may be ONE; I in them," etc. (John 17: 9–21.) As Christ prayed only for those the Father gave to him, and yet prayed for all that shall believe on him through the words of the apostles; he certainly prayed for the entire gospel church, all that will be saved by believing the gospel. And yet he did not pray for the world; nor did the Father give the world to him; "I pray not for the world, but for them thou hast given me; that they ALL may be one; as thou, Father, art in me, and I in thee; that they all may be one in us; (what for?) that the world, (for whom he did not pray,) may believe that thou hast sent me."

Christ and his espoused wife, all that the Father gave him, all for whom he prayed, are, like the first man and his wife, to "become one flesh; this is a great mystery, but I speak concerning Christ and the church," says the apostle. And this marriage of the second man and his wife, "all that shall believe on me through the words of the apostles," is, said Jesus, that the world may believe that thou hast sent me.

To believe in Christ, the "second man," "the man by whom God is to judge the world," is the beginning of mental RE-generation. And as the generation of mankind followed the union of the first man and his wife, "who is a figure of him that is to come," (Rom. 5: 14;) so God has ordained that the re-generation of the WORLD shall follow the union of the second man and his wife; the marriage to transpire at the end of the gospel age; see Rev. 19: 7.)

"The bride, the Lamb's wife," or "church of the firstborn," are to be "kings and priests, and reign on the earth," during the millennial age. Not in their present corruptible dying condition, but the dead, all who have part in the first resurrection, will be raised incorruptible, and "we that are alive and remain,"

will be changed, so that we can die no more. But fashioned like unto Christ's glorious body, these overcomers will live on this earth and reign with Christ during that age of glory when the desert shall blossom as the rose; and men shall learn war no more.

The seed of promise, in whom all nations are to be blessed; refers, therefore, to Christ and an elect gospel church, a second Adam and his wife, and not to the world; the world having no possible chance of securing eternal life until after the end of the gospel age. They have no more chance of being RE-generated until after the union of the "second man and his wife," than could they have been born the first time before the union of the first man and his wife.

And that the gospel church, those the Father gave him; those for whom he prayed, are an elect body, foreordained from the foundation of the world; is not to be questioned; for Jesus says, "all that the Father giveth me, come to me; and he that cometh, I will in no wise cast out." Hence, all for whom he prayed, come to him, and will be made one with him; "that the WORLD may believe that thou hast sent me." And "No man CAN come, except the Father which sent me draw him." It follows, therefore, that only an elect number CAN come to Christ during this present gospel age; that these elect, given to Christ; are the body of which he is the Head. That made one with him, married; they constitute the "second man Adam, and his wife;" or the one seed of promise. And they are to be made one, not to damn the world, but "that the world may be saved." For "All the nations which thou hast made, shall come and worship before thee, O Lord, and glorify thy name."

When the church comes to know that God has a definite plan, and is carrying out that plan for man's redemption, they will come to a better knowledge of the only true God, and Jesus Christ whom he hath sent.

Election is during this age; free grace, in the millennial, or resurrection age. The spirit condition in

heaven, after the millennial reign on earth. O that the church may soon learn how to "rightly divide the word of truth;" then, and only then will conflicting creeds be no more. The Calvinist is right; all that can be saved out of this old Adam race, is this elect seed; then the world will be destroyed, as at the flood. But man is to be born again, on a second Adam plane. This second birth is the beginning of Bible evolution in the development of Sons of God. At this first stage of his life, man is but little higher than his kindred of the animal world, save in his reasoning power. This is the animal kingdom given to the first Adam. Born again, by a resurrection, he will be born into a second Adam kingdom.—My kingdom, said Christ, is not of this world; (this KOSMOS, or arrangement.) The least in that kingdom, will be greater than is the greatest born of woman, (see Matt. 11: 11.) It is in that kingdom that the Spirit and the bride say, Come; and whosoever will, may come and take of the water of life freely. The Armenian, therefore, is right, if he would "rightly divide the word of truth."

The "faith once delivered to the saints" was lost in the falling away, during the dark ages of superstition and ignorance, and but partially recovered in the Reformation. The PLAN of regeneration through a second Adam, and a "a restitution of all things;" has been entirely lost from the faith of the church; hence, the confusion of a thousand sects. Christ's mission on this earth, only began, at his first advent. He had a special work to the Jewish church, on the old Adam plane, and finished that work. But he is coming again on a higher, or second Adam plane; i. e. man "born from the dead," instead of man born of woman. On this second plane of human life, he will come as the "desire of ALL nations;" (not of one nation, as before) and remain on earth in a glorified human form, a thousand years, or during "the times of restitution," beginning at his return, (Acts 3: 21.)

With the recovery of this true gospel faith, or "good

news of the kingdom;" namely, of Christ's reign of a thousand years on earth, (see Rev. 5: 10, and 20: 4.) all discrepancy of creeds disappear in the "one faith." But in a single article like this, only an outline can be given. While there are tens of thousands of christians dissatisfied with the confusion of modern Creeds, who would be glad to see the harmony in Scripture teaching, and the enlarged hope for the world, contained in this restored gospel faith, IF the opportunity was presented; I now see no way to give such opportunity on an extended scale, except through the secular press. But this will depend on the pressure brought to bear on the Publishers of this paper. If the demand is sufficient, THEY will be glad to publish a series of articles which will be as gladly furnished by the writer.

Nothing less than the promised "restitution of all things," all that die in Adam, being made alive in Christ, (every man in his own order;) can make the resurrection now almost entirely ignored, the very foundation of gospel hope. Nothing less can fulfil the announcment to the Shepherds. "Behold, I bring you glad tidings of great joy that shall be to all people." Nothing less can make Christ "The true light that lighteth every man that cometh into the world." Nothing less is worthy the name of gospel. And yet for some, there is a "second death," eternal.

OUR PRESENT STANDING.

Joel 2: 23, R. V. mar. reads, "He causeth to come down for you the rain, the former rain and the latter rain, AT THE FIRST." This agrees with the Greek of the Septuagint translation. There is nothing to indicate the MONTH any more clearly than the YEAR. We can only feel our way step by step, taking the bitter with the sweet; while prepared to be tried to the uttermost. The prize is too great to expect easy conditions for winning. We have been abundantly warned

that it will require patience, that "after we have done the will of God we might receive the promise." That if we faint not we shall reap in due time. With such repeated warnings, may we not reasonably expect realization of our hope to be experienced only at the last possible moment to which the Scriptures concerning it can be extended? with the certainty that at the end it will speak and not lie.

The meaning of the words, "at the first," can, of course, be understood only when associated with other Scriptures. Taken alone, they might mean almost anything; and we must deal with such 'dark sayings,' as we find them. The translators evidently supposed it referred to the first month. But it may just as well refer to the year, as to the month. If I had been a reader of the Greek, or Hebrew; or had noticed the margin of the R. V., it would probably have brought a doubt, at least, as to the month; and what is now given, might have appeared at the first; (as indeed, it was foreshadowed, pp. 21, of the Apr. and May paper.) But the flesh is weak; we cannot study to see how far off it can be made to appear. If the Spirit had led in that direction, no doubt much of the trial of our faith during this movement might have been avoided; but foreknowledge, in order to avoid trial is not God's plan. Hence, we see little by little; the lamp to our feet lighting but a single step at a time.

One month ago, the restitution faith, the gospel church joined to Christ, being the seed of promise; probation for the world belonging exclusively to the resurrection age, although fully understood, could not have been presented in the unanswerable way it is now given in this number of the paper.

This more complete presentation of this grand truth is proof that the one faith, prior to this, had not been fully comprehended. In other words, a knowledge of gospel truth had not then been fully mastered. We had not then "done all." A knowledge of the exact TIME, nearer than the year, or prophetic DAY, may, or

may not be revealed; we shall certainly not be left in darkness on THAT; but the exact time is far from being the most important thing for us to know. The one faith and the knowledge of the Son of God, is that which brings us to the fullgrown man; without which knowledge we could not be ready, as a body, for the anointing. Hence, the evidence that our lesson is finished, is stronger proof that the fruit of gospel faith is about to be manifested, than any definite time argument can possibly be.

Prophetic arguments are the framework; without which the structure would be weak indeed. But to prepare it for its Occupant, (the Holy Spirit,) that enclosing the framework must be "gold, silver, and precious stones;" all else will be burned.

The diagram would not be shaken if nothing occurred until 1903. It is the 7 years of cleansing that calls for the anointing at some time during this present Jewish ecclesiastical year. As the passover feast occurring in 1903, is the counterpart to his entrance into the temple when 12 years of age; according to the diagram, he will suddenly come to his temple to purify it at that time. And according to the law, the first sprinkling for purification was to be on the third day of the seven. But the defilement must cease at the beginning of the 7 days. It is sin that defiles us with "the body of this death" Hence, in its fulfilment, we must cease from sin on the first day, or year of the 7 years. It is the latter rain, or the anointing, that exalts us to the stature of Christ; which of necessity must be to a sinless condition. We shall then be just as Christ was; having a corruptible body, with the inward man superior to the law of our members. Beginning any time during this present Jewish year, even if it were almost at the end, still 1903 would be the third year.

And now, having done the will of God, by growing in grace and in the knowledge of the truth, unto the fullgrown man, as a body; we have need of patience, like the husbandman, until the church receive both

the early, and the latter rain; as no fruit can be gathered until both are received.

I sometimes fear we have all been too anxious for a knowledge of the exact time; as though that was the one important consideration; more solicitous concerning it, than as to our readiness for the event. Definite time, or an approximate knowledge concerning it, is a part of what is revealed, so that day shall not come upon us unawares. But surely a readiness for it is of more importance. Perhaps this last disappointment may be for the completing of the wedding garment for some members of the body. A full understanding of the one gospel faith, the faith that is counted for righteousness, is the wedding garment; the fine linen, clean and white—We do not speak of goodness; first, because there is none good; and second, because such righteousness is of the law, and counts for nothing under grace.—The unity of the faith, and the knowledge of the Son of God, unto the fullgrown man, cannot be attained by one whose inward man has not come to delight in the law of God. Such an one, all "cant" and hypocrisy aside, will be as good as he can be, while conditions as described in Rom. 7: obtain. But by the works of the law shall no man be justified.

We think the fullgrown man condition is now attained by the body, as a whole; but perhaps not by every member. Not that every member must be equal in stature; but every one must be up to the complete standard of their true God-given place in the body.

Let no one deceive themselves by belittling knowledge (of God and Jesus Christ,) because knowledge without charity (love) is nothing. Does any one suppose he can DELIGHT in the law of God, after the inward man; and not love all that God loves, and hate all that God hates, to the extent of his ability?

To understand the gospel, or the one faith, in its entirety, is to "know the only true God, and Jesus Christ whom he hath sent." And it is only recently that the gospel has been fully comprehended.

The seed of promise, and that which God has ordained shall proceed out from it, has never been fully grasped, and made as clear to our comprehendsion, as in this number of the paper. As now seen, it embraces the entire plan of development here, and restitution hereafter.

Baptism has never been understood by christendom, nor by this body, until now. We have seen in it a type of death and resurrection; while even that much is not generally recognized by christendom. But why we are "baptised for the dead," few have any knowledge. They know that SEED must be planted, in order to reproduce, or multiply after its kind, (see John 12: 24.) But they do not comprehend spiritual things.

If the seed of promise is not perfected on the Israel, or resurrection plane, there would be no resurrection of the world. And if Christ be not risen, they that are fallen asleep in Christ are perished. The one baptism, being death and resurrection, WE can all see how this seed, Christ, and they that are Christ's, the one seed by which the restitution of mankind IS to be accomplished, are baptised for the dead But those who do not know that the church are the seed, or that this seed is to reproduce a dead world; have no conception of the fact that we ARE baptised for the dead; just as truly, and for the same reason that Christ was baptised, or died for them. Namely, that the world may be resurrected through this seed of promise.

But what we have only just learned, is why water baptism, a mere figure, is a gospel ordinance.

Quakers, and some others, discard it, claiming that Holy Ghost baptism is what Christ commanded. But that is not a figure of death and burial; and we are to be "buried with Christ, by baptism." In 1 Cor. 1: 17 Paul affirms, "For Christ sent me, not to baptise, but to preach the gospel." From this, a brother assumes that water baptism is not a gospel ordinance. Baptism is a gospel ordinance; "Go ye therefore, and teach all nations, baptising them into the name of the

Father, and of the Son, and of the Holy Ghost," Matt 28: 19. But this means Holy Spirit baptism, says the objecter. Christ commissioned his entire church until the end of the AION, (world,) to baptise with the Holy Ghost, but restricted Paul, giving him no such authority. Is that your idea, my brother? What had Paul done, that his commission should be thus restricted?

Baptism can be administered by any christian; but few could preach as well as could Paul; hence, he was sent to do the greater work; just as Jesus baptised,—on the other plane,—more disciples than John; yet Jesus himself baptised not, but his disciples.

Again, another class presume to baptise into the name of Jesus, while ignoring the formula given by the risen Jesus himself. If, as they think, the disciples changed that formula, I would not follow such an example. "One is our Master, even Christ." But there is not an atom of evidence that they changed Christ's formula. It is recorded in several places that certain ones were baptised into the name of Jesus; but how do you suppose they did it? after a formula of their own, or by that which Christ commanded? Had our brethren understood the figure, they would not dream of ignoring Christ's formula. We can get into Christ only in Gods's ordained way; the bride, through the figure of death and resurrection; the world, through death and resurrection. The three names are used, because, to be made alive in Christ, He that raised Christ from the dead, must quicken your mortal body by his Spirit that dwelleth in you. And if you get into Christ, by baptism,—only the espoused wife CAN do so,—it will not be by ignoring Christ's formula.

Baptism is circumcision, and more than that. Circumcision is only "putting off the body of the flesh;" which, to the old Adam man is death. Baptism prefigures death and resurrection. The law, graven on stone, was unto death; and left man in death; and circumcision was for them; but for "life and incorruption, brought to light by the gospel," baptism is required.

Circumcision, or what it implies, is not to be set aside; it was "a seal of the righteousness of faith," (Rom. 4: 11.) In allegory, it was Abraham and his seed who were to inherit the earth; but not in this life. They all died in faith, not having received the promise; but looked for it in a better, that is, an heavenly country; and circumcision was a sign and seal of that faith. No uncircumcised man will inherit what God promised to Abraham; which means the kingdom under the whole heavens, promised to Christ. Of course, this means that no old Adam man will inherit Christ's kingdom, he must be born again; corruption cannot inherit incorruption.

God speaks in dark sayings, and figures; and yet, "unto you it is given to know the mysteries of the kingdom." Gospel baptism is greater than circumcision, since it contains it, and also brings to light life and incorruption. Hence, it is a greater mystery.

Gospel baptism is only for the gospel church, the espoused virgin; God having turned to the Gentiles, to take out a people, a God seed, for his name; baptised INTO the name of the Father, etc. Buried with Christ by baptism, being the only way given under heaven, or among men, whereby the virgin bride can be incorporated into the God family of the circumcision; "circumcised in the circumcision of Christ; being buried with him in baptism." If there is any other door I fail to see it. When, in the type, Rebekah was married to Isaac, the allegorical seed; she was brought into, not the Isaac family, merely; but into the Abrahamic family. Hence, the espoused wife of the true seed is baptised, or circumcised, into the name of the Father as well as of the Son.

The church, represented only in its living members, does not die. The gates of HADES, said Jesus, shall not prevail over it. It is circumcised, therefore, only in figure; Christ the husband, being circumcised in fact; circumcised in the circumcision of her husband, being the only possible circumcision for an alien wife.

True circumcision, made without hands, is "putting off the body of the flesh," (Col. 2: 11; R. V.) in death. We, the church, die and are buried with Christ in figure. Hence, for us, "circumcision is of the heart, in the spirit. and not in the letter," (Rom. 2: 29.) How else could an alein woman be circumcised? Ruth was circumcised in heart, and in spirit; hence, she said to Naomi "thy God shall be my God; and thy people shall be my people," while Inspiration puts into her mouth that which is REAL circumcision; "where thou diest, I will die." No language could express the exact truth concerning the circumcision of the church, the espoused virgin, so accurately as that used by the apostle in its application to her Circumcision, he informs her, "is of the heart; in spirit, and not in the letter." That is, she puts off "the old man" in spirit but not in fact. And receives "the sign of circumcision, a seal of the righteousness of her faith," by ing buried with Christ in baptism.

This circumcised man and his wife, made perfect, completes the one seed of promise; the seed of the fallen woman; all that is to be, or CAN be saved out from the old Adam race; a seed by which mankind is to be RE-generated, or born again on the "free woman" plane. This seed being an elect body of Christ, foreknown of God, and predestinated to be conformed to the image of his Son; "bone of his bones, and flesh of his flesh." When the Lord Jesus Christ shall come from heaven, that he may "fashion our vile body, like unto his glorious body."

Now that the one purpose of the gospel, in taking out a seed, is fully understood; together with "what God hath purposed in himself," (Ephe. 1: 9, 10,) to accomplish through this seed; we must have about attained to "to the unity of the faith, and of the knowledge of the Son of God; unto the fullgrown man."

If this be true, the next step will raise us, by the anointing, to the fulness of the stature of the earthly

Christ. Then, with mightier works than his, a compelling message will follow, that his house may be filled.

With this prospect before us, and the overwhelming evidence that the movement is of God, and must end in a realization of our hope; we should cease being so exceeding anxious concerning the definite time. What great difference does it make? We have come, waiting, to the end of the 1335 days, from A. D. 554, at which time the abomination that maketh desolate was set up; and hence, are entitled to the blessing. And whether we fall asleep or not, we shall be of those who are alive and remain unto the coming of the Lord, because, having the wedding garment, we are entitled to share in the marriage FEAST that precedes the marriage.—The development of the body of Christ, to the perfect man, is fulfilled by the living church; since in SHEOL there is no development. And though the earthly Christ stature is attained at, and by the anointing; the perfect-man condition is attained only at the end of the 7 years of cleansing. And the feast that precedes the oneness with Christ, MUST include the physcal cleansing, or deliverance from this body of death. In restitution, the body of the second man, is what the body of the first man was before the fall; hence, this marriage feast, in taking on the restored man condition, is "eating his flesh."—The dead in Christ, will be raised in his likeness. And it is not that body thou sowest. Our FLESH is renewed, fresher than childhood, we return to the days of our youth.

Those having the wedding garment, on reaching the guestchamber, as well as those that have come in since, are surely entitled to enter into the marriage feast, when the Bridegroom comes to his temple. Hence, though some of these have fallen asleep, and still others may do so; they will certainly come to life again, raised as Christ raised the dead; not in incorruption, but to the old Adam life, as before they fell asleep.

As on coming to the "measure of the stature of the fulness of Christ," we are to do the works that he did,

and greater works than these, it follows that raising the dead to this present life again, will and must be works the fullgrown Christ body are to do. This being true, those of this body who fall asleep may rest assured that they will live again to share in the cleansing, or marriage feast.

"Ye are my witnesses, saith the Lord." Eye witnesses, having personal knowledge, are the most desirable. Some of the apostles gloried in being eye witnesses to the resurrection. The gospel of the kingdom, to be preached as a witness to all nations, (Matt. 24: 14; is the good news of restitution; not of the living merely, but of the dead, all that die in Adam; since all are to be made alive in him. This is the glad tidings of great joy which shall be to all people. This universal restitution, is the only way to prove that Christ tasted death for every man; gave himself a ransom for all; to be testified in due time. It is the only way the gospel (good news) is to be, or can be preached "to every creature." It is that which makes the gospel, or the truth as it is in Jesus, unique, differing from all other, or mere human religions. ALL others, like the present corrupted christianity, teach consciousness in SHEOL; that doctrine of devils, that death is a higher type of life. So called christianity, as at present taught, differs in no one essential thing from other religions of the world. Put Jesus in place of Confucious, Mohamet, or Budha, and you have it all. Believe in OUR BUDHA, be good, and when you die, you will go to the realms of the blessed. This is the religion of the world, and of a fallen church; its influence on the natural man is good; but it is not the gospel of Christ's kingdom; of Jesus and the resurrection; of the kingdom under the whole heavens, and his rejgn over a resurrected world, during a millennial age of glory. It has nothing in it for the vast majority who have lived, and suffered, and died, never having heard the name of him who is the resurrection and the life. Who never heard that Christ died, not merely for the

living, but also for the dead; that he "both died and rose again, that he might be Lord of both the dead and the liuing." That he gave himself a ransom for ALL. This is "the gospel of the kingdom; glad tidings of great joy, not to a few who find the narrow way, but to ALL people; all for whom Christ died. Good news that he who was dead, and is alive again, has the keys of death and hades; and that ALL shall yet come forth from SHEOL; the death condition, in which thought itself ceases. That because he lives, we shall live also.

This gospel of the resurrection, glad tidings for all, is that which makes the religion of Christ to differ from other religions. And this glad tidings, or true gospel, must be preached as a witness to all nations; then shall the end come. This last commission to have compelling power; works greater than the works of Christ, to compel them to come in, that his house may be filled. This is a work in which he will be "glorified IN HIS SAINTS; and marvelled at IN all them that believe this report of the apostle. We, of this body, having come to the "unity of the faith, and of the knowledge of the Son of God; unto the fullgrown man," DO BELIEVE that report, and know why and how this power is coming. And although the flesh is weak. we are no longer in bondage through fear of death before Christ comes; that is, fear of losing our part in the glorious work to be associated with the final commission for ending the gospel work and age. At least, there is now no foundation for such fear of death. Having come waiting, to the end of the "days," the blessing connected with "the end of these things," (verse 8,) is secured; and the one blessing promised with the end of these things, is the call to the marriage supper of the Lamb. That call is to those who have the wedding garment, and this feast belongs solely to the living church who go forth to meet the Bridegroom, and are ready when he come. All, therefore, who have fulfilled these conditions, whether they fall asleep or not, will be living when he comes. These conditions, together with the

fact that the anointed Christ body are to do the works that he did, seem to make this a Scriptural position.

To be made a living witness to the truth of the restitution from death, (not from a higher spirit life back to mortality, but) to the truth of Scripture, that death is the cessation of thought, and every attribute of life; that "the living know that they must die; but the dead know not anything;" that even God is forgotten, "For in death there is no remembrance of thee; in SHEOL who shall give thee thanks?" to become a personal witness in this day of unbelief, that Jesus is Lord of both the dead and the living, would certainly be a highly honored position. There is no doctrine pertaining to our salvation, so universally doubted and even denied, by professed believers in christianity, as is that of the resurrection of the dead. Not that they deny what they call resurrection, an entrance into a higher life. But they claim that man does not cease to live. Hence, is not raised from death; but only from one condition of life to another condition. Thus denying death, and hence, a resurrection from death, as defined in Scripture; teaching instead, the heathen dogma of the transmigration of the soul, as believed and taught long before Christ, who is the resurrection and the life, came to bring it about. Thus what they are pleased to call resurrection, is entirely independent of Christ. This doctrine of devils, indorsing the devil's explanation of death, as only an eye opener to greater wisdom, so universally accepted by christendom, is a fulfilment of "the enemy coming in as a flood," as foretold; because this denial of resurrction through Christ, is the all pervading sin of the christendom of to-day. And the standard against it, to be lifted up by the Spirit of the Lord, must be that which will counteract, disprove, and overthrow this doctrine of devils. And nothing can do that, as God deals with mankind, only to disprove it by facts, and eye witnesses to such facts; as the resurrection of Christ was proven; when five hundred could testify, "We are witnesses of these things."

Such witnesses of the resurrection of the dead, and that it is the dead, not the living, that are raised; are to be present during the compelling message. This is taught almost as clearly as though it were directly so stated. There is a clearly defined call for it, because some are sleeing who are entitled to be living when Christ comes." And if his promise is verified, we, his body, must raise the dead; otherwise we cannot do the works that he did. Nor is this in any way, unscriptural; if that which is written is verified, we all must finally, before the gospel order of helps in the church shall end, come to "the fulness of the stature of Christ. There can be but one interpretation of this; beginning as babes in Christ, we grow to the fullgrown man; and then, on receiving the latter rain, or Pentecostal outpouring, we are exalted to the stature of the anointed.

In all this, only what is promised to the fully developed church, is being claimed. And when the end of the gospel age comes, the church, the little flock, will know it; and will claim just what we now claim. If this is not the time, then all these grand truths, only glanced at in this paper, are given prematurely; and all the fulfilled prophecy connected with this movement goes for nothing. But the diagram is unshaken, and the 7 years for the cleansing, beginning any time during this present Jewish year, leaves the position intact. Hence, having on the whole armor, we can wait with patience; with the assurance that, if we fall asleep, it is because God has chosen us, among a few others, to be his special witnesses that Christ is Lord of both the dead, and the living. With this assurance or well founded hope, that if we fall asleep, we shall be recalled back to life before Christ comes, to testify to the truth of Scripture, concerning man's condition in death; instead of fear, we might almost covet the honor of being living witnesses to such a truth.

☞We have extra copies of this paper for general distribution.

HERALD OF THE MORNING.

Old series, from 1873 to 1896.

NEW SERIES.

Entered as second class mail matter at Rochester Post Office, Rocheser, N. Y.

VOL. 4.] SEPT. & OCTOBER, 1900. [No. 6 & 7.

THE ATONEMENT.

How does Christ make atonement? and for whom does he make it? The answer to these questions are, or should be fully understood by all in this movement. They are at the very foundation of gospel, or restitution truth. Until a clear idea is attained we cannot truthfully claim to have come to the fullgrown man.

Atonement is made for all mankind; Christ giving himself a ransom for all; "a propitiation for our sins, and not for ours only, but also for the whole world." (A propitiation means, a comforter, or helper; see 1 John 2: 2, mar. R. V.)

Atonement, and reconciliation have one and the same meaning. Atonement does not confer eternal life, it only places us where eternal life is attainable. In the figure, the tree of life was within reach of the unfallen man; atonement places man back to where he was before the fall; restores man to Paradise. It was made to bring about a restitution of all things; but restitution does not impart ETERNAL life, it only restores man to a condition of probation for it. Adam had only conditional life. The thief will be in Paradise after Christ comes into his kingdom, or in the resurrection age; and so will the entire groaning creation, when delivered from the bondage of corruption; but only the overcomer will be permitted to "eat of the tree of life that is in the midst of the paradise of God," (Rev. 2: 7.)

Here is the beauty of God's plan of redemption by a second man Adam, and a restitution of all things; a

Such witnesses of the resurrection of the dead, and that it is the dead, not the living, that are raised; are to be present during the compelling message. This is taught almost as clearly as though it were directly so stated. There is a clearly defined call for it, because some are sleeing who are entitled to be living when Christ comes." And if his promise is verified, we, his body, must raise the dead; otherwise we cannot do the works that he did. Nor is this in any way, unscriptural; if that which is written is verified, we all must finally, before the gospel order of helps in the church shall end, come to "the fulness of the stature of Christ. There can be but one interpretation of this; beginning as babes in Christ, we grow to the fullgrown man; and then, on receiving the latter rain, or Pentecostal outpouring, we are exalted to the stature of the anointed.

In all this, only what is promised to the fully developed church, is being claimed. And when the end of the gospel age comes, the church, the little flock, will know it; and will claim just what we now claim. If this is not the time, then all these grand truths, only glanced at in this paper, are given prematurely; and all the fulfilled prophecy connected with this movement goes for nothing. But the diagram is unshaken, and the 7 years for the cleansing, beginning any time during this present Jewish year, leaves the position intact. Hence, having on the whole armor, we can wait with patience; with the assurance that, if we fall asleep, it is because God has chosen us, among a few others, to be his special witnesses that Christ is Lord of both the dead, and the living. With this assurance or well founded hope, that if we fall asleep, we shall be recalled back to life before Christ comes, to testify to the truth of Scripture, concerning man's condition in death; instead of fear, we might almost covet the honor of being living witnesses to such a truth.

☞We have extra copies of this paper for general distribution.

HERALD OF THE MORNING.

Old series, from 1873 to 1896.

NEW SERIES.

Entered as second class mail matter at Rochester Post Office, Rocheser, N. Y.

VOL. 4.] SEPT. & OCTOBER, 1900. [No. 6 & 7.

THE ATONEMENT.

How does Christ make atonement? and for whom does he make it? The answer to these questions are, or should be fully understood by all in this movement. They are at the very foundation of gospel, or restitution truth. Until a clear idea is attained we cannot truthfully claim to have come to the fullgrown man.

Atonement is made for all mankind; Christ giving himself a ransom for all; "a propitiation for our sins, and not for ours only, but also for the whole world." (A propitiation means, a comforter, or helper; see 1 John 2: 2, mar. R. V.)

Atonement, and reconciliation have one and the same meaning. Atonement does not confer eternal life, it only places us where eternal life is attainable. In the figure, the tree of life was within reach of the unfallen man; atonement places man back to where he was before the fall; restores man to Paradise. It was made to bring about a restitution of all things; but restitution does not impart ETERNAL life, it only restores man to a condition of probation for it. Adam had only conditional life. The thief will be in Paradise after Christ comes into his kingdom, or in the resurrection age; and so will the entire groaning creation, when delivered from the bondage of corruption; but only the overcomer will be permitted to "eat of the tree of life that is in the midst of the paradise of God," (Rev. 2: 7.)

Here is the beauty of God's plan of redemption by a second man Adam, and a restitution of all things; a

second birth of the entire Adam race. Permitted to fall into certain death, that they might learn obedience by suffering the extreme penalty of disobedience; a knowledge of evil being acquired only by experience. Thus necessitating a second Adam, and a restitution. Hence, a seed that should reproduce the race, was immediately promised. This was and is God's plan for the development of man, to be made perfect through suffering,—not by suffering.—Hence, not only Christ suffered, but every son that he loveth he chasteneth; hence, it is written of Jesus, "though a Son, yet learned he obedience by the the things that he suffered." See also Heb. 2: 10. This necessity for man's development to a condition in which he can overcome evil, and like the three Hebrew captives, dwell in the devouring fire, (see Lake of fire, on cover;) explains why the fall of man was permitted, and why, without the shedding of blood (the sacrifice of life,) there can be no remission. It explains why, not only the groaning creation, but even "the Captain of our salvation was made perfect through suffering." And, of course, why an atonement, a restoring back into life, is necessary, before he can become a son and heir of God.

Sin alienated man from God · hence, the race, born in sin, have a carnal nature, which is enmity to God; because "the carnal mind is not subject to the law of God, neither indeed can be;" hence, to be carnally minded is death. It is, therefore, appointed unto men once to die. And death is the entire extinction of life, as the Scriptures affirm; so that "the dead know not anything," How then can the atonement be brought about, except by resurrection or restitution? Hence, Christ was sent as a second man Adam, to become the resurrection and the life, by which the entire race are to be born again. This is how the atonement is made, and what it cost to ransom them from SHEOL. The price was just what it cost him who was the beginning of the creation of God, and though in the form of God,

thought it not a prize to be grasped to be on an equality with God; to empty himself of the glory he had with the Father before the world was, be made flesh, suffer and die. It cost just that, and nothing more. That was the sacrifice by which he gave himself a ransom for all; to be testified in due time.

The atonement simply reverses the fall; man was on probation for age-lasting life,—not immortality; that comes at the end of the thousand years to all who overcome and win age-lasting life; usually mistranslated ETERNAL life.—The atonement only places him again on probation, but does not impart age-lasting life. Under the law, a shadow of heavenly things, it was made for all the people, the just and the unjust; so Christ, the High Priest and minister of the sanctuary and true tabernacle, makes the atonement for every man. Every one will therefore, be restored to paradise; and life and death set before him, as it was (in figure,) before Adam. But every man in his own order.

The atonement is made by the blood, (life) of the sacrifice; "Sacrifices and offerings thou wouldest not, but a body hast thou prepared me." The body and blood of Christ fulfills all sacrifices and offerings in which blood was required for the atonement. But how is it made? The answer can be comprehended by understanding how mankind lost life. Their life was in Adam; and was lost by disobedience; since, having forfeited his life, he could impart to the race only forfeited life; every seed bringing forth after its kind.

The second Adam was sent to re-generate the race. All that die in Adam, are to be made alive in Christ. Hence, the life for a restored world was in him. But a restored race must be a resurrected race, because the penalty was death; and man himself pays that penalty.—It is the father of lies, who said they should not surely die; we have no use for his theology. God does not go back on his word, although he provided a way of escape, by ordaining that after the full penalty was executed, man should be "born again, from the dead."

Christ, by obedience, carried the life that was in him successfully through death, unforfeited; transforming it into resurrected life. And so that life must multiply, and the race be born again. This is the way the atonement is made by his blood. He pays no penalty for sin; nor was he in any sense a substitute for us, to satisfy the law. He was a substitute, as was Adam, whose disobedience caused our death; so Christ's obedience will result in our restoration to life.

As we have seen, all the sacrifice in his humiliation and suffering, was only what was necessary in order to become a perfected second man Adam, the promised seed of Eve, the fallen woman; sufferings inseperable from man that is born of woman.—By obedience, Adam could have escaped suffering; but he was not born of woman. So the resurrected man, born of the earth, of whom Adam was a figure; can by obedience escape suffering a second death. But Jesus, born of woman, having taken on him our fallen nature, for the suffering of death, could not escape.—He was made perfect through suffering, but other than that, his sufferings had no direct bearing on the atonement.

God's plan was that man should sin, become alienated from God and die, and be born again. Not of woman, but from the dead. Hence, a second man Adam, that could impart resurrected life must be provided. And this promised seed of the woman, hence of the old Adam race, could not bring forth a resurrected race, or impart resurrected life, without dying and rising again; since every seed must bring forth after its kind. This is why Christ died, otherwise he could not multiply, (see John 12 : 24,) and bring other sons to glory; though he himself, having an unforfeited life, could have passed on to the incorruptible, and after that to immortality. But he endured the cross, despising the shame for the joy set before him in bringing many sons to glory.

But did not his death take away the sin of the world? No! I answer; it was his obedience that justifies many

unto life. And when restored, the sin, (not sins,) of the world will be taken away; that brought on them by Adam, will be removed by Christ.

As the seed of promise, born of woman, he received life, not of man, but unforfeited conditional life from God, even as did the first man Adam. As a second Adam, the promised life of the world was in him; depending on him for its development. If he could carry it through death still unforfeited, it would destroy the power of death over the life of the world that was in him. This he accomplished by obedience to the law "ordained unto life." In consequence of such obedience "it was not possible that he should be holden of the pangs of death." Thus, it was through death, that he destroys him that has the power of death.

God has promised us age-lasting life, and that life is in his Son. The probationary life imparted to him as a second Adam having been developed into resurrected life, the sin against the life of the world, that brought death, because of the disobedience of the first man, is taken away by the obedience of the second man.

The atonement is made once for all. But its application requires a priestly mediator between God, and SINFUL man. Christ, having taken on himself our fallen nature, born of woman, required atonement, just as truly as do we. But, being without sin, required no mediator. He entered into the holy place by his OWN blood, "having obtained eternal redemption," (Heb. 9 : 12, R. V.) for us, of the old V. are supplied words. He obtained eternal redemption for himself, first, and then for us.—Under the law, Aaron made atonement for himself; and think you that jot of the law had no antitype, and could pass without being fulfilled?—The atonement applies only to original sin; it redeems the entire race from what was lost in Adam, and nothing more; and does it, regardless of repentance. Christ giving himself a ransom for all.

Personal sins repented of, will receive a just punishment in the day of judgment, after which they will be

remembered no more against us. "For we must all appear before the judgment-seat of Christ that every one may receive according to that he hath done, whether it be good or evil."—Read this again, emphasizing every word; then say whether you believe it. Justice, then mercy. One attribute of God cannot thwart another; each will have its full scope. Forgivness destroys the remembrance of it, after both good and bad deeds have been balanced, and received a just recompense of reward.

A mediator between sinful man and God, is required because God cannot look upon sin with any degree of allowance; hence, Christ is appearing in the presence of God for us. He is not acting as mediator for the world, for whom he did not pray, but only for the church; those whom God foreknew and called. The world, when on probation for eternal life, will have the entire body of Christ as mediator, "Saviours (in the plural,) shall come upon mount Zion," (Obed. 21; Rev. 14: 1.) Jacob, (Obed. 17, answering to the church, and Esau, (verse 21,) to the world.

"And there shall be no man in the tabernacle of the congregation when he goeth in to make the atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for the whole congregation of Israel," (Lev. 16: 17.)

"No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven," (John 3: 13.) "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us," (Heb. 9: 24.)

No one has gone to heaven, or can go until Christ has finished the atonement, and comes out, or returns to us. "As I said to the Jews, Whither I go ye cannot come; so now I say to you," (John 13: 33.) "I go to prepare a place for you; and if I go and prepare a place (a house or mansion, age-lasting, in the heavens,) for you, I will come again, and receive you to myself; that where I am, there ye may be also," (John 14: 1, 2.) The atonement by the second man, restores what was lost by the first man. Hence, if our earthly house of this tabernacle were disolved, we have a building of God, a house not made with hands, age-lasting in the heavens. The holy place, or condition of incorruption, is the first heavenly place that precedes immortality. Our new resurrected body, or mansion prepared for us; is the result of the atonement, which gives us a spiritual body, not born of the flesh, but builded of God, as was that of the unfallen Adam; only age-lasting, because, at the end of the thousand years we pass the second vail and enter the spirit condition.

But why, it may be asked, if atonement only recovers what Adam lost, that is, probationary life, and a body free from the bondage of corruption, why does it require the time from his ascension until his return, to accomplish it? We can only answer, the atonement was made in detail, and in regular order; and not by a single act. First, for himself, then for his household, and after that for all the people; and by diverse cerimonies, sprinkling of the blood, etc.; all of which jots of the law require a fulfilment. Then again, the taking out from among the Gentiles, all nations, a people for his name, has required all these years, that his house may be filled And this work of the atonement ends only at his coming. But how can the atonement for all our race be completed at his coming, when only himself and his wife will have experienced it?

As the atonement simply reverses the fall, beginning and ending with just that, and nothing more; it should be consummated in this way. When the fall occurred it was experienced only by Adam and Eve. While the race, yet unborn, experienced it, not yet in fact, but only in that their probationary life was already lost in Adam. So here, their restored life being in Christ, they will experience the atonement when made alive in Christ, every man in his own order; the atonement being finished, when the second man and his wife

the second federal head, have experienced it.

This subject, as simple as it is, is yet so thoroughly misunderstood by all christendom, that we cannot be too careful even at the cost of repetition, in re-stating the few simple facts that cover the whole ground.

When such minds as Prof. Goldwin Smith, together with the archbishop of Canterbury, and indeed, most of the leading minds of christendom, have renounced their belief in Moses and the fall of man, and consequently, in the atonement; "to relieve conscience of the strain put upon it in struggling to reconcile Vicarious Punishment with our sense of justice;" it is time for christianity to be relieved of that repulsive doctrine sown among the wheat while men slept. The idea of punishing the innocent, instead of the guilty, to satisfy justice, surely originated nowhere except with the enemy of all righteousness. God permitted the fall that man might know good and evil; since he could not be made perfect without such knowledge; and sin brought death, the penalty for sin; "the soul that sinneth, it shall die." Hence, it is appointed unto men once to die. That being the penalty affixed, his death satisfies the law; and justice can require no more.

But if a knowledge of good and evil was to benefit man, he must live again. Hence, God promised a second Adam and a second birth. But a second Adam without an experimental knowledge of good and evil, would be as undeveloped as was the first Adam. So Jesus, born of woman, but receiving unforfeited life from his Father, (the woman conceiving by a creative fiat, that Jesus, like Adam, might be a son of God, but even on a lower plane; Adam being born of the earth; and pronounced good: while Jesus was born of a sinful, unclean, dying race; and objected to being called good. Born thus, not as a punishment, or to satisfy justice; but that he might learn obedience by suffering, without himself being a sinner. Born thus, for the same reason that the entire race are born to suffer.) Hence, having a corruptible nature, (Heb, 2 : 14,) he could die,

by sacrificing his own life, (John 10 : 17, 18;) but being sinless, could not be holden of death; and so could transform the life he received from his Father, into resurrected life. And as the life of the world was in him, the world could be born again; free from the Adamic penalty; their death having paid that in full.

When he took on him our fallen nature, he bore our sins in his own body, just as we bear them; his countenance more marred than that of any man; and by his stripes we are healed. Thus he makes atonement for all our race; that is, what was lost in Adam, is restored in Christ. And the birth of Jesus will yet prove to be glad tidings of great joy to all people.

[Christ had a dual nature, an unfallen mind, in a fallen body. He therefore required the redemption of his body, as truly as do we who have the firstfruits of the Spirit. Hence, by his own blood, he entered into the holy place, having obtained eternal redemption.]

He required no mental redemption, so when our inward man, the mind, (see Rom. 7 : 22, compared with next verse,) attains to the stature of Christ, OUR body will be redeemed by the cleansing. After which, the groaning creation will be delivered. Thus atonement is first for himself, then for his house, and after that for all the people.

The atonement made once a year for all the people, of which the atonement by Christ is the antitype, had no bearing on personal sins; it was for good and bad alike. There were other degrees of individual atonement in which every person paid his own penalty for sins of every kind; but this one made for all the people once a year, makes no mention of individual sins; they were atoned for by individual sacrifices, The law required it; testimony affirms it, (2 Cor. 5 : 10; Rev. 22 : 12;) and justice demands it.

In the law, there were seven ways and seven sins, for which the individual must pay a penalty to make atonement for his own sins; and the law is a shadow of heavenly things. See Exo. 30 : 15, 16. Lev. 4 : 2, 3,

and 20 to 35. Lev. 5 : 4–6. Lev. 6 : 5–7. Lev 14 : 21, and context

If we repent, our sins will be forgiven; and the blood of Christ will cleanse us from all unrighteousness. This is certainly true, but in no way does it interfere with a just recompense of reward. As the law, the testimony, and justice agree, that every one shall receive, according to that they have done, whether it be good, or evil; we, the church, as well as the world; and a "just recompense of reward," can be nothing less. The advantage of repentance and forgiveness, is in no way set aside, while we cannot Scripturally be exempt from the demands of justice.

That damnable doctrine of substitution, that Jesus suffered the penalty for our individual sins, and that JUSTICE was thus satisfied, does indeed, put a strain upon conscience, to reconcile it with our sense of justice. The atonement, as we have seen, restores man in his relationship to God, to what he was before Adam's transgression; and justice requires that much. We are not to blame for the fall; hence, it is only just that the evil it brought upon us, should be remedied. It did bring evil, since death is an evil. But when restored to life, as it is the Father's plan that we shall be; the benefit of the experience, will infinitely outweigh the suffering of the evil; which will not be worthy of comparison with the far more exceeding and eternal weight of glory, thereby placed within our reach. But for our individual wilful sin, there is a just recompense.—Where there is no law, sin is not imputed.—If this were not so, if we are not to suffer for our sins, what possible good could accrue to us through the fall? or why chastise every son that he loveth? we do not receive stripes of which we are not worthy; and if we escape that of which we are worthy, God does not love us. A substitute to suffer for our sins, instead of us, would be a curse, not a blessing. Let the suffering due to a cruel disobedient son, come upon the mother, while the son goes free, as is so often the case in

this world of which Satan is the prince; and is it a blessing, or a curse to that son? the question requires no answer. God does not thus curse his wayward sinful children. No innocent substitute is provided to suffer INSTEAD of the sinner. The soul that sinneth shall die; every one shall receive according to that he hath done; there is a sin which hath no forgiveness, because such a sinner "cannot again be brought to repentance." Hence, he who fears lest he is guilty of such a sin, is certainly the one who is free from it.

The atonement through the obedience of Christ, restores, by a second birth from death, what the disobedience of Adam brought on mankind; hence, all that die in Adam, will be made alive in Christ. Not only we who have the firstfruits of the Spirit, but every creature shall be delivered from the bondage of corruption. But we ourselves must answer for our own sins. It is only thus that we receive the benefit of chastised sons. Suffering, as the penalty for sin, is a blessing, because it is only thus that we learn obedience, or to avoid the sin of disobedience. If it was necessary for Jesus, though a Son, to learn obedience by the things that he suffered, having nothing to repent of; does it follow that repentance and forgiveness, should free us from suffering the penalty for our sins? and thus fail to learn obedience? or can we learn easier than could Jesus? What we are to lose, or gain, in the resurrection, where we are to be rewarded for our deeds, (Luke 14 : 14,) is set before us while here on probation; we can lay up treasures in heaven, the holy place, by what we do; or enter heaven poor, having our works burned. To be the least, or the greatest in the kingdom, will depend on what we do. If you break one of the least of his commandments, and teach men so; you will be the least in the kingdom of heaven. If repentance delivers you from that sin, there will be no least in the kingdom; since you cannot be in the kingdom at all, without repentance and forgiveness, (see Luke 13 : 28.) But you must receive according to that you have done.

To what purpose then, it may be asked, does repentance work? Without it, man can never win eternal life. There is a limit to probation, even in the new heaven and new earth; "the sinner a hundred years old shall be accursed." For the time will come when he that is filthy, shall be filthy still.

That repentance and forgiveness does not put aside the penalty, is the universal teaching of Scripture. In Ezek. 33: 12–20, which read; "If the wicked turn or repent, does that which is right; restores the pledge, give again that he hath robbed; walk in the statutes of life; he shall surely live; his sin shall not be mentioned to him." Here is repentance, full restitution; walk in the statutes that required full atonement for all his sins; and doing that, his sin should be no more remembered. Can one truly repent, and yet be unwilling to make full atonement? all that justice requires. "Cry unto Jerusalem that her iniquity is pardoned, for she hath received at the Lord's hand double, for all her sins." Even the prodigal son, repentant, and joyfully forgiven; had to pay the penalty for his sin. He had squandered his portion of the inheritance, and although joyfully received, he had to endure the loss, thus paying the full penalty. All his father had left, belonged to the elder son; and in justice he could not rob him, to make good what the prodigal had lost. Like the one who builds with hay, wood, and stubble; although saved, he suffers in full, for his wrong doing. He has broken a commandment, "take heed how you build," and has taught men so; hence, will be the least in the kingdom of heaven.

It may be said, IF we are to receive according to our deeds, every one will come short in the judgment; for no man liveth, and sinneth not. No, I answer; some men will have no sins to answer for. There will be a balancing of accounts; we are to lay up treasures in heaven. God can be made our debter, (Prov. 19: 17.) Where the reward of good deeds outway the evil deeds, we shall have a credit to our account; and so accurate

is the book-keeping (Rev. 20: 12,) that the giving of a cup of water may turn the scales for us from debtor to the credit side of the account. But do not doubt but that EVERY ONE will receive according as his deeds shall be.

As the atonement by Christ applies only to the fall, and brings in restitution, so that WE may atone for our own sins; it will in the end, bear away all the transgression of the entire congregation. Understand, without Christ's atonement, repentance unto life, could be granted to none, nor could any one win eternal life, either by works or faith; because until made, man remains under the death fiat. It is, therefore, only because of the atonement that the first step preliminary to the winning of eternal life, the life that is in Christ, can begin. Without it, there could be no resurrection, and death would be an eternal sleep. Just what his atonement does, therefore, is to restore man to the relationship to God which he held before the fall. In Eden man was on probation for eternal life. When restored, he will again be on probation individually.

ISRAEL, OR THE CIRCUMCISION.

The Scriptures, both in the law, and in its prophecy concerning the future, speak of circumcision as if it were of vital importance:—"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean," (Isa. 52: 1.)

Circumcision has, of course, its spiritual or true import; and fully understood, will be found to mean just what is meant by atonement. That it covers the entire plan of redemption; explains the relation between the Mosaic and gospel ages; why they precede the times of the restitution of all things; and why Christ died. It also becomes plain, that without circumcision, no one can be saved; that Acts 15: 1, (leaving out "after the manner of Moses," is literally true.

As real circumcision means "the putting off of the body of the flesh," (Col. 2: 11, R. V.), it means the same as "putting off the old man." And surely no one will be saved until that is accomplished. It means the death of the old Adam. We, the gospel church, are circumcised, that is, put off the old Adam, in the circumcision of Christ, being buried with him in baptism; baptised into his death, But the atonement is consummate only in restitution, a second birth; and the death of the old Adam man, or circumcision, precedes the birth of the new man. Hence, without circumcision, no one can be saved.

Now let us follow the Divine teaching of Scripture, concering redemption, as contained in God's covenant with Abraham, (Gen. 17:) "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised," (verse 10.) This covenant is associated with all the promises of making him a father, and of his inheritance, (verses 4 to 8;) which in Rom. 4: 13, we learn, embraced the world; and yet he died, not having in this life, so much as to set his foot on. Why was this? God had promised to give it to HIM, for a possession, as well as to his seed, (see Acts 7: 5; will God keep that promise, confirmed by two immutable things, or will he not? Let those who deny a restitution of all things, and yet pretend to preach the gospel, preached to Abraham, answer this question.

But why did God let him die, and all those of Heb. 11: 13, not having received the promises? They had not been circumcised, I answer; and this covenant of promise was only for the circumcision. "The law was added because of transgressions, until the seed should come to whom the promise was made:" and when he came, not having been circumcised, though heir of the world, he had not where to lay his head.

This covenant of circumcision, is the covenant of promise, or resurrection free woman covenant; and the children of the free woman, are the circumcision.

"Death reigned from Adam to Moses;" and the call of Abram and covenant of circumcision was the beginning of God's revealed plan of redemption, containing the entire gospel in allegory. And by following it as we now can, from first to last; associating it with resurrection, we shall find the atonement by and through a seed of promise, fully set forth; with no more idea of substitution, nor even as much as is found in planting a corn of wheat, that must die, before it can multiply, (John 12: 24;) since THIS seed, itself became the firstborn from the dead. Until Christ was circumcised he was not a legal heir of the promises; for, bear in mind that his real circumcision, was the death of the "old man," born of woman.

The seed of the woman was to be developed out from the old Adam race, while all except the seed are to perish. But the seed, Christ, and they that are Christ's, must be a circumcised and resurrected seed.

Now follow God's plan for its development on this old Adam plane, in such a manner as to make the law a schoolmaster to bring the grossly benighted mind of fallen man, a child of the devil, to Christ, and to a full understanding of his purpose and plan through Jesus Christ. A knowledge we are only now able to grasp, in its mighty sweep, linking age to age; revealing marvelous unity of purpose as the plan unfolds.

When God called Abraham from the gross idolatry of his father's house, he caused him to enact an allegory of the whole plan, making him a father like unto God who quickeneth the dead.—Bear in mind that only the quickened dead "are children of God, being children of the resurrection;" and that the children of the flesh are NOT the children of God, (Rom. 9: 8.) If this is kept constantly in mind, the whole plan will become clear to you.—Hence, as only the quickened dead are children, circumcision, "the putting off the body of the flesh," which is death to the natural man, must precede the birth of the seed of the free woman, or covenant of promise.

This is the whole plan in outline; the natural man born of the flesh, must die, before the spiritual man, born by promise, is quickened into life. Nor does this stop with old covenant teaching; the New takes up the refrain: Crucify the old man; baptise him into death.

Ishmael, answering to the natural man, was circumcised before Isaac, answering to the spiritual man, Gal. 4: 29, was born.—In the real, of which these things are the figures; instead of two sons, it is the one born twice; or of the two mothers, the covenant that is unto death, and then of the covenant of promise; "For these women are two covenants," (Gal. 4: 24, R. V.)—After God's covenant of circumcision, or death; Isaac was born of the dead, a dead womb restored to life; hence, of resurrected life. In this allegory, Abraham is made a father of many nations, like unto Him whom he believed, even God who quickeneth the dead, (Rom. 4: 17, margin.) Man in the "bondage of corruption," born of the flesh, is the son of the the bondwoman; born again, from the dead, he is a son of the free woman, "the Jerusalen that is above, is free, and is the mother of us all."

The Isaac race then, were (in figure,) a resurrected race; hence, children of God; but only in figure, since in reality they were children of the flesh. hence NOT children of God. Keep it before you, that the whole Jewish system was only "a figure for the time then present, and that Christ, not Isaac. was the true seed of promise; the firstborn from the dead; the first made alive, of the true circumcision; and, therefore, as yet, the only begotten Son of God.

Circumcision under the law was for the man; and the only perfected fruit of that typically circumcised and resurrected race, was the second man. But figures are not yet ended, nor is the seed of promise, or second Adam perfected; a wife is required; (Rev. 19: 7;) before the regeneration of the world can begin.

The covenant of circumcision is unto death, and includes all our race; so the resurrection, or covenant of

promise, is eventually to include all. Isaac, in the figure, took a Gentile wife; so Christ was to take from among the Gentiles, a people for his name.

Now notice the next step in the development of the seed of promise, and the part circumcision still holds, in the unfolding of the plan.

With the true circumcision of Christ, that whole system pertaining to the 'circumcision made with hands,' of the Isaac seed was ended; the shadow only reaching to the TRUE circumcision. "Henceforth, said the apostle, If any man be circumcised, he is fallen from grace, and Christ shall profit him nothing." How then can the Gentiles be brought into the Abrahamic family, without disannulling this covenant of promise made 430 years before the law; and confirmed with an oath? it was the covenant of circumcision, (see Gen. 17; 2–10,) and will not be disannuled. "And this I say, the covenant that was confirmed of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise," (Gal. 4: 17, 18.) Hence, it is only the circumcised seed who will receive it. And "that made with hands, is not circumcision." As true circumcision began with Christ's baptism into death, the atonement, and true heirship, began with him. Hence, he was indeed, the seed to whom the promise was made. But the gospel church being a second typical house of Israel, that is, a typically circumcised, and typically resurrected people, (buried with Christ, and "risen with him," (Colo. 3: 1,) they also are called out from the world, as Abraham's seed, and heirs according to the promise. That promise still being only to the circumcision.

But taking the gospel church out from the world involves more than the circumcision of the espoused virgin in Christ's circumcision. Why was the gospel to be preached to Gentiles after Christ's death, when it

was unlawful to do so before? Had the law annulled God's covenant of circumcision, confirmed, as it was with an oath? God forbid! It is still unlawful to give the children's meat to dogs. If the uncircumcised are now having the Abrahamic promises, even offered to them, it would annul, make of no effect, God's covenant of circumcision. What then shall we say? The WORLD were reconciled to God, by the death of his Son, I answer. But how? they were aliens from the commonwealth of Israel; without hope, and without God; who will recognise as children, only the circumcision.—"Children of the flesh are NOT the children of God;" while circumcision is "the putting off of the body of the flesh."—Then the whole WORLD must have been circumcised in the death of Christ; otherwise the gospel promises could not be legally offered to them. "Because we thus judge, that one died for all, therefore ALL DIED; and he DIED for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again," (2 Cor. 5: 14, 15, R. V.) Reconciled to God by the death of his Son; SAVED BY HIS LIFE.

How did all die, when Christ died?—This needs no answer, it is enough for our purpose that Inspiration affirms it; and that death is circumcision. And further, that his death did bring the world into God's covenant of promise; whereby we may now understand "the mystery of Christ; which in other ages was not made known to the sons of men. That the Gentiles should be fellow heirs, and of the same body and partakers of his promise, in Christ by the gospel." But the answer is at hand. The covenant of circumcision was immediately followed by the promise of a son by the free woman, (vers 16;) hence, the promise of resurrected life, (from a dead womb.) This promised life for the race being in Christ, when he died, all died; and so the world were circumcised, (in figure,) in his death.

Thus by the death, and resurrection of Christ, the

covenant that was 430 years before the law, was confirmed of God in Christ, "For where a testament is, (or covenant is,) there must of necessity be the death of the testator." Otherwise it is of no force.

Thus the true tabernacle, (of which the other was a figure,) bringing the whole world into the court, and so into legal heirship with the household of faith, was inaugurated when the old covenant ordinances were nailed to the cross; and the mystery hid from the ages, is at last fully understood. "O the depth of the riches both of the wisdom and of the knowledge of God! how unsearchab e are his judgments, and his ways past finding out."

Substitution could not have done it; for bringing the Gentiles into the Abrahamic family in such a way would have annulled God's covenant of circumcision made, and confirmed with an oath. The fact remains that before Christ's death, no uncirumcised man could come to God. Repentance unto life, granted after his death, (Acts 11: 18,) was expressly prohibited before, though like Esau, they might seek it with tears. The reason for this is now fully apparent. Circumcision MEANS the death of the old Adam man; he must die; for that, there is no remedy. This explains God's covenant of circumcision, at the beginning of his revelation to man; and therefore, before the law. And why both the Jewish and gospel systems are a resurrected people in figure. They could not be resurrected, unless they were first circumcised; and if circumcised are no longer children of the flesh, but children of God.

As the world were circumcised in the death of Christ, why cannot all the world come to him now? Because the world, although dying with Christ, have not as yet been quickened together with him, (Eph. 2: 1, 5.) It is only an elect seed who are to be quickened by faith. Hence, only the elect are now drawn of God, to "receive the atonement," or, mar, reconciliation, (Rom. 5: 10–11.)

Only the elect church, the espoused of Christ, are

quickened out from a dead world;—"he that hath not the Son of God, hath not life;" and we have it as yet, only by faith.—Hence, we, who have accepted reconciliation, are circumcised in the circumcision of Christ, being buried with him in baptism, as a sign and seal of the faith we have while being as yet in REAL uncircumcision.

Baptised into Christ's death, answers to the gospel church, the woman; to what the circumcision of the man was to the Jew. And the elect seed of promise out from the latter, was Christ, the Bridegroom; and from the former, the bride, the Lamb's wife.

A BRIEF SUMMARY.

As circumcision is the putting off of the body of the flesh, it is the death of the natural man. And as it is appointed unto men once to die; that the old man is to be crucified, before the new man can be builded; we can see that the whole gospel plan, a restitution of all things was hidden in God's covenant of circumcision. That the gospel, the good news of Christ's kingdom, was preached to Abraham in that covenant of promise; and that WE are included in that covenant, as completely as was Abraham. We can also see the gradual unfolding of Gods's plan for man's complete restitution from death. That only the resurrected man is counted as a child of God. Hence, the first house of Israel were a circumcised and a resurrected people, in FIGURE; hence, children of God, only in figure.

Every one can understand this, if they choose; even age-to-come believers know that the natural Jews are the seed of Abraham according to the flesh; that the "children of the flesh, are not the children of God;" and if not children, then not heirs. They also know that "circumcision made with hands, is not circumcision." But these believers in the NATURAL seed of Abraham being heirs, are joined to their idols; let them alone.

At the first coming of Christ, that typical system,

—of a typically circumcised, and a typically resurrected people, born of a dead womb, and even the Christ after the flesh,—passed away, to be known no more; "henceforth know we no man after the flesh;—as the children of God;—yea, though we have known Christ, after the flesh, yet now, henceforth, know we him no more." God does not go backward in his unfolding plan; it is "first the natural; and afterward, that which is spiritual. Nothing more of natural Israel, born of the flesh, any more than of a natural Christ, born of the flesh. Christ became the firstborn from the dead; and henceforth only children of the resurrection are to be recognized as children of God. The explanation is, when the Christ of the flesh died, rose again, and ascended on high; the shadow ended, and the real began; the true tabernacle, of which Jesus is the Minister; the true circumcision of the firstborn of that system; and the true atonement, or restitution to the real second man plane. All before this were only types to be done away in Christ. His death ended all that and circumcised the world, so that it may be born of the free woman covenant.

The gospel age, before the seed is perfected, is partly real, and partly shadow; the true atonement under the true tabernacle system, into which its High Priest has entered, is being made. And the circumcision of the church, as a body that does not die, being buried with Christ in baptism, "circumcised in the heart, in spirit, and not in the letter," is the true circumcision for the wife. But as the wife is not yet perfected, her being risen with Christ, is but a figure.

The atonement made by our High Priest, first for himself, and then for his house; is actually accomplished for himself, and being visibly accomplished for us. Atonement being restitution, it begins with the church or wife, with the mind, the "inward man;" and will end with the body, or "outward man." Atonement for the SEED taken out of the fallen race, being the reverse from that of the world; with the world, it begins

with the redemption of the body, instead of ending with the body, as with us. The second man and his wife being regenerated contrary to that of the children of the kingdom; even as the generation of the first man and his wife differed from that of the children. Thus the atonement has been in actual process, since our High Priest has been appearing in the presence of God for us. And when ended, we, the church, shall have attained complete restitution without actual circumcision, or "putting off the body of the flesh."

ATONEMENT FIRST FOR HIMSELF.

We can now understand why Christ retained his crucified body after his resurrection. This has always seem to clash with the statement, "Thou sowest not that body that shall be." And again, "It is sown a natural body; it is raised a spiritual body."

With him the body that was crucified, was certainly the body that was raised; nor did his flesh see corruption. What then is the solution of this mystery? He was the firstfruits of them that sleep; and we are to awake in his likeness. There should be for us, if we have come to the fullgrown man in Christ; a full and satisfactory answer. In years past, we have tried to give an explanation, but were never fully satisfied that we had the true solution until now that the atonement is fully understood.

He certainly did not retain that crucified body for the sake of convincing Thomas; nor, as the hymn has it, "five bleeding wounds he bears," to excite sympathy from the Father. Why then did he retain it during that forty days, or until he ascended into heaven itself, the holy places not made with hands, of the true tabernacle? (see Heb. 9: 24.) Atonement was to be made in the "holy places," and could not begin until he entered in by his own blood; hence, his body in which he groaned, even as do we who have the first fruits of the Spirit, could not be redeemed, until after

he entered in. Then he "obtained eternal redemption," for his own body, the first of the mansions he went away to prepare; hence, such as ours will be.

As High Priest, Christ was required to make atonement first for himself. Atonement, as we now know, has nothing to do with individual sins; its purpose being solely to undo what the disobedience of Adam entailed on our race. This being true; and Christ, being born of woman, taking on our nature, he could escape from that nature only as all others escape; i. e. by the atonement. And that he did redeem himself from death and its consequences, we know. We who have the firstfruits of the Spirit, are waiting for the redemption of our bodies; also promised to the whole groaning creation. And Christ, with body more marred than that of any man, also required the redemption of his body. As our vile body when redeemed, is to be fashioned like unto his glorious body, his earthly body must have been redeemed, by his own blood.

In the law, redemption, or atonement, made with the blood of the sacrifice, began only when the blood was sprinkled on the mercy seat, (Lev. 16: 14.) And he did not go in with the blood, until he put on the holy garments in which he was to appear before God; and put them on, not until he had washed his flesh with water, "therefore shall he wash his flesh in water, and so put them on, (verse 4,)

Thus the atonement, to be made first for himself, did not begin until after the forty days in which he was washing his flesh; or until he was glorified.

This being true, the redemption of his body could not begin until after his ascension; hence, remained broken and scarred as his crucifixion had left it; being raised as it went down, because, though no atonement had been made, still he could not be holden of death; his therefore, was an exception; he must live in order to bring in the atonement; or, in other words, the restitution of even his own body. "Before she travailed she brought forth; before her pain came, she was de-

livered of a man child." He, by his own blood, (life,) brings in redemption of the body, a house not made with hands; mansions prepared for us. He was born before the resurrection covenant was organized; hence, was, in every way, an exception. But when the body of our humiliation is fashioned like unto his glorious body it will bear the heavenly, not the earthly image. While the body that came out of Joseph's tomb, surely bore the image of the earthy; and those who awake in his likeness will not bear that image. His body, therefore, was changed from the image of the earthy, to the image of the heavenly, not at his resurrection, but after his ascension into heaven itself, (Heb. 9:24.)

4 pages missing

With a complete understanding of the atonement; and of God's covenant of circumcision with Abraham, (who was to be made a father, like unto God who quickeneth the dead,) the two foundational doctrines of the plan of redemption, it would appear as if now we have come to the "fullgrown man." At least, I can now think of nothing more that requires elucidation; nothing new for another paper. There is a time when, having done all, we are to stand, having our loins girded about with the truth; and I am convinced that we now have that girdle complete. God help us to keep on the whole armor.

The "latter rain," the natural being the guide, and saying nothing of "MONTH," not found in the Original, should be in the autumn rather than in the spring. And coming any time before the end of this present Jewish ecclesiastical year, the diagram, and every argument remains unshaken. All the diagram requires is, that Christ come to his temple in the springof 1903. And all the 7 years for cleansing, requires, is that it should begin this present Jewish year.

☞ The paper for July and August last, is about out of print. I have plenty of this number, also of the two bound books, at $1, each; containing the full gospel.

PAGES 113-116 MISSING

HERALD OF THE MORNING.

Old series, from 1873 to 1896.

NEW SERIES.

Entered as second class mail matter at Rochester Post Office, Rocheser, N. Y. 117

VOL. 4.] NOV. & DECEMBER, 1900. [No. 8 & 9.

DISAPPOINTED, BUT NOT SILENT .

"O Lord, thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed; I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil, because the word of the Lord was made a reproach unto me, and a derision, daily, Then I said, I will not make mention of him, nor speak any more in his name; but his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay," (Jer. 20: 7–9.)

. The passing of this 7th month, the time to which we looked with such confidence, has been a sad disappointment to us all; still we cannot doubt but that the position and diagram arrangement for the ending of the gospel age is, in the main, based on Scripture and fulfilled prophecy. And that the body of Christ are not to be in darkness, so that day will come upon them as a thief.

During this entire movement no definite time for a definite event has ever seemed so well supported as was this which has now brought disappointment.

The first thought forcing itself on me, can be expressed no better than in the words of Jeremiah, "Thou hast deceived me, and I was deceived." I almost said in my heart, The HERALD OF THE MOLNING has finished its mission; I will not make mention of "the set time to favor Zion;" or speak any more on this theme. But e're a week had passed, I was weary with forbearing, and I could not stay.

The diagram is unshaken. The "Times of the Gentiles" end with the Jewish secular year corresponding to, and beginning in the autumn of our year 1914, hence end, in the autumn of 1915; or 2520 years from 606 B. C.; (including only a part of 606,) when Jerusalem was taken captive. And "Jerusalem must be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled." But before they end many and great events must transpire. Christ must come "in the clouds of heaven, and receive a kingdom, under the whole heavens," to be given to the saints of the Most High," before they end; since the papacy is to prevail, "until the time comes that the little flock of whom Christ speaks, the saints, take the kingdom that is to break in pieces and consume all these kingdoms.

When he comes suddingly to his temple, to purify the sons of Levi; it is to cleanse, not the inward, but the outward man from the body of this death; since it is Christ who thus delivers us. The inward man is cleansed by the Word, "now are ye clean through the words that I have spoken unto you," said Jesus unto his disciples. But during THIS age, helps remain in the church, until the sanctuary is cleansed.

I do not now purpose to try to determine the order of fulfilment, time alone can determine that; but only mention a few of the many wonderful events to be fulfilled in the near future; and before the times of the Gentiles can end.

According to the diagram, he comes to his temple at the end of the passover feast in the spring of 1903. —This counterpart to his entrance into the temple at 12 years of age, appears to be as strongly supported as is any other part of the diagram. At only two events of his life is his age revealed in direct terms; this one, and that of his baptism. All Scripture is given for instruction, that the man of God may be thoroughly furnished. His age at his baptism, enables us to locate the "seventy weeks" of Dan. 9: 24; which, without that "about thirty years of age," would have been a

useless time prophecy. Jesus was anointed, i. e. became the Christ, at his baptism; and it was written, that from a certain event, it would be "seven weeks, and threescore and two weeks," unto the anointed Prince. This, and this alone, locates that seventy weeks, making it possible to determine the middle and end of that most important "one week." But why was the other date of his entrance into the temple given, and never used until it found its place in the diagram of the ending of the gospel age? The answer is to me, selfevident; it, and it alone, locates a most important event by which "the wise may understand" that which none of the wicked will comprehend.—

This coming suddenly to his temple doubtless refers to the "days of the Son of man," in which he is to be "as the lightning," etc. and during which the world continue to build, plant, marry, etc. and know not; is a time of his PAROUSIA, or presence; and yet all the avocations of life go on as usual. They are not the regular gospel days, during which he has always been with his church, in spirit; for he said to his disciples, (Luke 17: 22,) The days will come when ye shall desire to see one of the days of the Son of man, and ye shall not see it, Gospel days have never ceased; every day has been one. But during this movement of going forth to meet the Bridegroom, and while he has tarried, we have, indeed, desired to see one of the days of the Son of man, and have not seen it. And yet it has been a time of general expectation, with the cry, "see here, and see there."

The world are not to know, until the day the Son of man is REVEALED, and their destruction comes; but ye brethren, are not in darkness. The idea conveyed, is that in the days of the Son of man, before he is revealed, the one class will not know of his presence; while others are not in darkness; for, "As the lightning that shines," referring to such light as he who is the light of the world, will give, so shall the Son of man be, in his day." But in the day when he is re-

vealed, of course, all will know it; since it is then the destruction comes upon them. During "the days of the Son of man," although present, he is not revealed only by certain manifestations of truth, and fulfilled prophecy. And the law concerning the coming forth of our High Priest, and the beariug away of the sin of the world, so that the entire race may be born again; requires that he should thus comeforth in his Priestly, glory, before laying it off to wash his flesh. Hence, many things are to transpire during the "the days of the Son of man; before he comes WITH HIS SAINTS in his KINGLY glory.

More than forty distinct prophecies referred to by Matthew, were fulfilled at his first advent. So many Scripture, aside from the destruction of the old Adam race, remain to be fulfilled in connection with his second coming. As at the first advent, the Jewish age was to be brought to an end, and the gospel age inaugurated; so now, the gospel age is to come to an end, the kingdom organized, the KOSMOS ended, and a new heaven and a new earth established. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets." All these wonderful events and changes are revealed for our instruction, but require searching out, as men search for silver. We have learned much, in coming to the unity of the faith, and knowledge of the Son of God, from his creation, through all his changes, until he himself shall become a mighty God. We already have an outline knowledge of many of the details of the impending change from the present KOSMOS, (world,) to the world to come. Having even the Time measurement, in the seventy Jubilees, or full sabbatic cycles, from where the typical jubilees began. Nineteen of which ended 13 years before the captivity; then God made the land desolate under typical Babylon, UNTIL it had enjoyed its sabbaths, (its full number 70, as figured forth in the 70 years.) Hence, 51 fifties, or 2550 years, from 13 years before 606, B. C. where 19 of them had ended,

completes the 70 full jubilee sabbaths to the land, or 70 times 50,—3500 years from where that typical system began, at the division of the land under Joshua.

From B. C. 619, (13 years before the 606,) to 1931, A. D. ending in the spring of 1932, completes the full number, when the antitypical Jubilee, or restitution of all things, must begin. But before the groaning creation are delivered, the antitypical Moses and Aaron must return from their meeting at the mount of God, prepared to execute on spiritual Egypt, the judgements that are written. In plain words, they, Christ, and all his saints, (the royal priesthood, who are to execute the judgements,) return from the meeting of the general assembly of the church of the firstborn, at the mount of God; prepared to dash the nations in pieces. It is the stone kingdom set up in the days of these kings, that is to grind them to powder.

The perfecting of the living church, the resurrection of the dead in Christ, the twinkling of an eye change, the High Priest washing at the general assembly, organizing the kingdom, and smighting the nations; are some of the events due, before the spring of 1932? But the ending of the gospel age, and many other grand events connected with the days of the Son of man and ending of the age, must occur before the times of the Gentiles end in 1915; after which the old Adam race will go down quickly into death.

From the foregoing, our readers, (who are already familliar with the diagram and Time arguments,) can take in a general view of the great prophetic field that lies just ahead. Other readers, if there be such, can find the arguments in books already published.

We may try to understand and determine the time and, order of events; in fact, we can scarcely do otherwise, while continuing to search after the truth; but, feeling as I now do, I think it wise to go carefully and not make the definite time so much of a leading feature. It is of no vital importance whether we know the exact time of our deliverance or not; we can neith-

er hurry nor delay it; to have our loins girt about with the truth, so as to be ready; is the vital thing for us. For we need to have on the whole armor; come to the fullgrown man; in order to stand in the "evil day;" "when every man's work shall be manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is," (1 Cor. 3: 13.) This is, apparently, when he comes to his temple to purify the sons of Levi. "For who may abide the day of his coming? and who shall stand when he appeareth"?

The 7 years for cleansing, from this body of death, making 1903, the day for "sprinkling with living water," was, of course, premature. Nor is it at all certain that when the time comes, the cleansing may not be accomplished in 7 literal days. As it now appears, the cleansing cannot precede the "day that is to try every man's work;" because no reward is given until after such trial, (see verse 14.) What then is the evil day? Perhaps we can now, in the light of present truth, answer this question. The treading of the winepress of the wrath of God, is not the evil day that is to try every man's work, of what sort it is; snce only the tares will be cast in. While the evil day comes before thereward is given, for building withgold, silver or precious stones; or with hay, wood, or stubble,

It is the "hour of temptation that shall come upon all the world, to try them that dwell upon the earth. For this evil day, there appears to be no direct measure. Only as it comes before Christ comes, it cannot be very far in the future False Christs, and false prophets, shall arise, and show great signs and wonders, (Matt. 24: 24,) to deceive; before Christ comes, as appears from the context. And surely this is an "hour of temptation to try all them that dwell on the earth" This has not yet begun, or if so, only what may be a forerunner. No such great things worthy to be thus spoken of, have yet transpired.

Doubtless many, and strange things will occur during "The days of the Son of man." Since they do not end until the final destruction comes, as at the day Lot went out of Sodom; and Noah went into the ark. And the final destruction does not come, until his saints come with him to execute the judgements written. Hence, they do not end until after the kingdom is set up, a little before the times of the Gentiles end.

As the days of the Son of man continue until nearly the end of the times of the Gentiles, many events of very different character must transpire during those days; messages of peace, and of destruction; mighty works of war, and of deliverence.

"COMPEL THEM TO COME IN."

The compelling message, and "this gospel of the kingdom, to be preached as a witness to all nations," are not one and the same; or for the same purpose. One is, that his house may be filled; the other, not to bring the nations into the church, or house; but to let the groaning creations know that God is a God of justice; that after the penalty of death, there is to be a universal restitution. This good news of the kingdom, preached by all the holy prophets since the world began; and reiterated Rom. 8: 19–21, was not to convert mankind in general, but is revealed to be preached to them as a witness. God did many things to Israel, "that the Gentiles might know that He is God." And there is yet to go forth a message to "every nation, and kindred, and tongue, and people," the age-lasting gospel, as a witness to all nations; but not to bring them into the church of the firstborn.

Mistaking these two for one message, has wrought confusion in determining the true order of coming events. I am now convinced that compelling them to come in, that his house may be filled, has been in process of fulfilment during this entire movement. It has been a special message representing the church, or kingdom of heaven. Its compelling power is in the marvelous clearness, simplicity, and convincing power of gospel truth, when fully understood. The one faith,

the knowledge of the Son of God, the true atonement, the restitution of all things, and reign of Christ and the saints a thousand years on earth, over the groaning creation, after it is delivered from the bondage of corruption. Who among us have not been compelled to believe these things? Who among us can resist the evidence of the fulfilment in this movement, of the parable of the ten virgins; and the diagram, as built up by the prophetic arguments? The compulsion is so strong that we could not give it up.

This movement from its beginning, has represented all who go out to meet the Bridegroom; and hence, those that Christ said, would represent the kingdom of heaven. It is an entirely distinct message from that which went before it; and it is from these who come in during this message, that the house is filled; since it continues until the Bridegroom comes. Hence, it meets all conditions called for by the parable. What went before it ended, and yet there was room. Then, from that time until he comes, a change must occur; The kingdom of heaven shall be likened to ten virgins, that go forth to meet the Bridgroom, said Jesus; and we know something of its compelling power.

Here, when this movement began, and the kingdom of heaven was to be represented in epitome, during a closing work; a change occurred as great as that of the last sending out of the parable, to compel them to come in, required. His house, and his household are quite different. The house of a reigning family refers only to immedate blood relation; while the household of a king includes his family servants. It is the house of Christ, "bone of his bones, and flesh of his flesh," this third and last call, from the highways and hedges is to fill. [Out of the city, into highways where only here and there a traveler can be found.] How true is this when applied to those in this movement; here and there one, like gleanings from the outermost branches. Some there are who never saw one of like faith; and yet, friends may sneer, children persecute, husband

or wife oppose; so strong is the compelling power of truth, that, like a house built upon a rock, nothing can move them; neither trials, disappointments, or friends.

To my mind, no prophecy since the beginning of the movement has had a clearer fulfilment, than has this compelling message. It is knowledge; since the going forth of the virgins ends the gospel age; and this compelling message ends the age. Every such fulfilment, of course, increases the evidence of the truth of the movement; and if it be from heaven, man can not overthrow it.

(We came very near seeing the exact truth in the article on pp. 161, of bound book No. 1.)

The end of the gospel age, is not the end spoken of in Matt. 24: 14, which follows the gospel preached to the nations, as a witness. The harvest, is the end of the gosped age; the SUNTELEIA, end, is the harvest; but the end, in Matt. 24: 14, is TELOS; the word used in 1 Cor. 15: 24, "then cometh the END, when he delivers up the kingdom," etc. The end, in Matt. 24, 14; when the gospel is preached as a witness to all nations is evidently, the end of the KOSMOS, instead of the SUNTELEIA, or harvest of the gospel age. The gospel message of Rev. 14: 6, to all nations, synchronizes with that of Ps. 2: "Be wise, now therefore, O ye kings," etc. and may well be that referred to in Matt. 24: 14; since it is the TELOS end, of which he is speaking, as in verse 6, "but the end (TELOS,) is not yet."

Bear in mind that the end of the age, (AION,) and that of the COSMOS, (world,) are both of them impending events; while the first advent, was associated with only the ending of an AION. I think we may seperate the two in a general way, thus:—The AION ends when the kingdom is organized, just before the end of the times of the Gentiles, in 1915: while the TELOS, or end of the KOSMOS, is not until the final destruction of the nations, at about 1932.

The way we know that the harvest of the gospel age continues until this kingdom of God is set up, is that

the tares are to be "burned in the fire," and the wheat gathered into the barn; or, as explained, (Matt. 13: 40–43, shine forth in the kingdom. "So shall it be in the end (harvest) of this AION," (verse 40.) This, of course, carries the "time of harvest," on until the kingdom is set up. And the burning of the tares, is the treading of the winepress, since it is the clusters of the vine of the earth, (as compared with those of the true vine,) that are cast into the winepress. Here also we must distinguish between this work of the harvest, and that of the destruction of the nations. The tares were sown among the wheat, after the Son of man had sown the good seed; hence, the tares are the "things that offend, and them that do iniquity, in the kingdom," or church. In short, the many who are doing wonderful works in his name, and whom he calls workers of iniquity, (Matt. 7: 23;) and who are being "bound in bundles," ever since the harvest began in 1882.

The harvest ends with a feast, a marriage feast; this much is certain. And but one harvest feast remains unfulfilled, the feast of tabernacles, the third great feast pertaining to the gospel age. The other two, being fulfilled, the first, in the wave sheaf, or resurrected Christ; the second, in begetting of the gospel church by the Spirit, at Pentecost; an earnest of the purchased possession. And the third, by the resurrection and full birth of the church, and eating bread in the kingdom of God. The harvest does not end until the tares are disposed of, and the wheat gathered. All Israel were to be gathered at each of these feasts; at the first one, the resurrected Christ was all Israel. At Pentecost, "they were all with one accord in one place." When we meet Christ, at the marriage supper, the dead in Christ rise first; then we that are alive and remain shall be caught up together with them to meet the Lord. This will surely be a "general assembly of the church of the firstborn. And that this supper is that of Luke 14: 16, is apparent from the previous verse;

the parable being a response to the remark of the one who said, "Blessed is he that shall eat bread in the kingdom of God." Then said Jesus unto him, A certain man made a great supper, etc. And this supper comes at the end of the gospel age; after the final ingathering at the end of the year, "The acceptable year of the Lord; and before the day of vengeance of our God. It is after all things that offend, and them that do iniquity, are purged out, "then shall the righteous shine forth as the sun, in the kingdom of their Father." Judgement begins at the house of God; but we must first be tried to prove that we are ready; "for the day shall try every man's work, of what sort it is." This ordeal, is to determine if we have built with gold, silver, and precious stones: or with hay, wood, and stubble. It is not the cleansing from the body of this death, since that is the beginning of our reward, and must follow the successful trial. The cleansing will doubtless take 7 days, as required by the law. But the feast of tabernacles cannot occur, nor the kingdom be organized until the general assembly, after the living are cleansed, and the dead are raised, and washing his flesh is fulfilled.

The harvest feast is after the "ingathering of the fruit. The firstfruits; and first feast, was a resurrected "sheaf;" the second feast, a begetting of the church, the body of Christ. Why then should not the third and final feast, be for a resurrected church, as was the first one for a resurrected Christ? at which time all Israel shall be gathered at the marriage supper? The mighty works the saints are to do, greater than those by Christ; may well be after the kingdom is "set up." Some works such as Christ did, were done by disciples.

With this rearrangement in the order of events, the blessing for those who came waiting to the end of the 1335 days does not yet appear. But what we know not now, we shall know hereafter. The years from now till the end of the times of the Gentiles, will be crowded with prophetic fulfilments; the exact order of

which can be read with certainty only as they are fulfilled; but these wonderful developments are the sure words of prophecy; and will usher in the events of the 7th trumpet, the angry nations, the time of the dead that they should be judged, the reward of prophets and saints, and the transfer of the old earth from the dominion of Satan, to that of our Lord and his anointed church. And Jerusalem, the holy city, will forever cease to be trodden down by the Gentiles. But this gospel of the kingdom must first be preached as a witness to all nations, and then shall the end come.

Since Christ died, the world, having been circumcised in his death, are recognized of God as prospective sons. And though Christ did not pray for the world; but only for the church, since the old Adam world are not to be saved; they are subjected to death in hope, and shall be delivered by being born anew into Christ's kingdom; delivered from corruption into the glorious liberty of the sons; when they also may, in due time, become sons and heirs. And this gospel, or good news, shall be preached as a witness, before they go down in death. God did not destroy the old world without due warning. Noah preached by word and works, not to save the world that then was, God did not intend to save even one of them; he had his elect number from the beginning. But he has never destroyed even a nation, without due warning.

Egypt was a type; after Moses and Aaron returned from their meeting place at the mount of God, to deliver Israel, and destroy Egypt; her firstborn must die, when God's firstborn is delivered.. (It is the firstborn, that is used as the figure.) Fallen man is a child of the devil, the prince of this world. The resurrected race, are Israel, God's firstborn. Egypt's son, the "old man" dies, that the new man may live. They were baptised out of Egypt. It was Moses and Aaron who came to Egypt with a message of death to Egypt, the old man, and deliverance to Israel. This, in the antitype, is the good news, or gospel to be preached

to the nations; death to the old man, but restitution, and a building up of the new man. Just what we are now striving to do in spirit, that is, in the mind.

Christ will come with his saints, to execute judgement on the nations, but first, like Moses and Aaron, restitution, the gospel of the kingdom, shall be proclaimed to all nations, saying, Fear God, and give glory to him, for the hour of his judgement is come.

They must drink the cup that Christ drank; and be baptised with the baptism that he was baptised with. In other words, they must put off the old man, before putting on the new man. This gospel, preached as a witness to all nations, then shall the end, TELOS come.

The nations do not repent, but are angry; for a second angel(message) follows, saying, Babylon is fallen. The call, "Come out of her my people,' (Rev. 18: 4,) doubtless refers to the remnant of the seed of the woman, (Rev. 12.) Also referred to in Luke 17. 31, "In that day, he that shall be on the house top," etc. In that day; referring to the day in which the Son of man is revealed, and the destruction comes, as at the day Noah entered into the ark. After the man child that is to rule the nations, is caught up to God, and to his throne; a remnant of the seed of the woman, the babes in Christ, are to suffer martyrdom, be killed as under the fifth seal, (Rev. 6: 11.) All of whom are, presumably, the "great multitude" of servants. Rev. 7. These will be hid in the grave, the chamber of death, until his wrath (the great day of wrath,) be passed. It is the fulfilment of the passover, to be fulfilled after the kingdom is set up; to be set up IN the days of the Gentiles.) Jesus said, (Luke 22: 16,) "I will not any more eat thereof, until it be fulfilled in the kingdom of God."—a kingdom "under the whole heavens." The firstborn of Egypt, answers to fallen man, the firstborn of spiritual Sodom and Egypt, where also our Lord was crucified; and the nations must drink of the same cup that he drank, when the passover, (Isa. 26: 30, is being fulfilled. "Come, my people, enter thou

into thy chambers, shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpassed. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth. And the earth shall no more cover her slain." After Egypt's firstborn dies, Israel, God's firstborn lives; for the earth shall no more cover her slain. "Thy dead shall live; my dead bodies shall arise," (ver. 19, R. V.) See Exo. 12: 22; "And none of you shall go out of the door of his house until the morning. For the Lord will pass through to smite the Egyptians."

Thus will the Lord's passover be fulfilled. "And the slain of the Lord shall be from one end of the earth to the other; they shall not be lamented, nor gathered nor buried." Israel, God's people, will be hid in the grave; "O that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath be passed." "In that day, let him that is on the house top, not come down to save his stuff, Remember Lot's wife. Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it." When Israel were hidden, with closed doors, until the morning; Moses and Aaron were abroad, and stood that night, victoriously before a conquered Pharaoh. "He that overcometh, to him will I give power over the nations." But before the judgements were brought upon Egypt, Moses and Aaron invited Pharaoh to submit himself to the God of Israel; in which case, no judgements could have followed. "Be wise, now therefore, O ye kings; be instructed ye judges of the earth. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth; saying, Fear God, and give glory to him, for the hour of his judgement is come." Be wise, now therefore, O ye kings. God hardened the heart of Pharaoh, the type, so that he would not heed the message of restitution; the restitution of Israel. So the rulers of the world will not heed this gospel message. "The kings of the earth set themselves, and

the rulers took counsel together, against the Lord and against his anointed (body,) saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Yet have I set my king upon my holy hill of Zion."

His anointed; the word Christ, is anointed. Jesus was anointed with the Holy Ghost and with power to do his works; the infant church were "endued with power," by the anointing, at Pentecost. This, however, was only an earnest of what is in reserve for them, as a full fruition of the purchased possession.. They are to receive power over the nations, as our Lord's anointed; and execute the commission given to Jesus, (Ps. 2: 8, 9. See Rev. 2: 26, 27.) And it is then, "he will be glorified in his saints; and marvelled at, IN all them that believe, in that day."

This anointing is not due until after we are caught up with the dead in Christ, to meet the Lord; and receive the final High Priest washing, at the mount of God. Because God is a God of order. The Spirit is given to the believer; "when ye believed, ye received the Holy Spirit," etc. Faith comes by hearing. At the first washing, portions of the entire Scriptures were expounded. That washing with water by the word; was the foundation of gospel faith; and Pentecost was the result. He who was the author, is to be the finisher of our faith; finished by the final washing; and followed by the final outpouring of the Spirit without measure. I now believe the former rain, or teacher of righteousness, referred to Christ, washing his flesh. And the Pentecostal FEAST, was the outcome; the eating of that of which they were not permitted to eat, until the fiftieth day; (Lev. 23: 14.) And that the final feast of tabernacles, when the entire harvest is gathered, will be fulfilled with the church of the firstborn; after the latter rain, or the imparting of truth, (the water of life,) at the latter High Priest washing.

We shall then have left spiritual Egypt; and be

dwelling in booths, as the feast of tabernacles, was to commemorate that event, on going out of Egypt, (Lev. 23 : 42, 43.) It will be a feast of tabernacles with us ; for when this tabernacle in which we groan, is dissolved ; we shall have one built of God.

James 5 : 7, seems to connect the latter rain with the coming of the Lord ; he gives no hope of any special blessing until then. Coming to the stature of the fulness of Christ, (Eph. 4 : 13 ;) may mean simply of full growth. The church "is his body, the fulness of him that filleth all in all," (Eph. 1 : 23.)

The cleansing from the body of this death, being fulfilled in 7 literal days, would bring many of these things of which we speak much nearer than we had thought. The compelling message being about fulfilled, also requires much rearranging of other unfulfilled events, that seem to throw light on the pathway.

THE CHRONOLOGICAL ARRANGEMENT.

"According to the days of thy coming out of the land of Egypt, will I show unto him marvellous things, the nations shall see and be confounded (or ashamed) at all their might ; ' ' they shall lick the dust like serpents, they shall move out of their holes like worms of the earth ; they shall be afraid of the Lord our God, and shall fear because of thee," (Micah 7 : 15—.)

It required 26 days to bring Israel out of the land of Egypt ; and we have tried many times, in the past, to apply them to this movement, as our readers will remember. But it is only now that other events and measurements are finding their true place, that this measurement of their coming out of Egypt seems to have a complete Scriptural application.

It clearly applies, not to this movement, in going out to meet the Bridegroom, but to the conquest of the nations after Christ comes and that work begins. It synchronizes with the day of wrath, when they will call for rocks and mountains to hide them. The DAYS began when Moses and Aaron returned from their

meeting at the mount of God, for the purpose of executing the judgements, and delivering Israel. They measure the time, therefore, from the return of Christ and his saints from the general assembly of the church of the firstborn ; when he comes with ten thousands of his saints to execute judgement, as foretold by Enoch.

The 70 jubilee cycles, mark the end of the old Adam race ; or the desolation of the earth, (the land) given to the promised seed ; hence, the final destruction of the firstborn of spiritual Egypt, by the spring of 1932, when the 70th cycle will be at an end. Having that point determined, the beginning of the 26 years for delivering the groaning creation, must begin in 1906, to end with the ecclesiastical year 1931, ending in the spring of 1932, with the last of the jubilee cycles.

It will be remembered that, according to the argument on the chronology. we made the 6000 years from the fall of man, to end in 1907, 33 1-2 years later than the 6000 from the creation. Assuming that the kingdom would be set up at that time, if Christ was to reign during the 7th thousand. If the 6th thousand ends in 1906, where this 26 years begins, the measurements come out in complete harmony. Which, of course, if true, [and it is true,] we would all like to see it demonstrated.

The 6000 years from Adam's creation, on all our charts, ends in 1872, as you may see by referring to them. We have always carried it over to 1873, because it required all of 1872, ending in the spring of 1873, to complete the 6000. Or, sometimes assuming that the chronological year should begin in the autumn, carried it to the autumn of 1873. The exact end of the 6000, whether in '71, or '72, or '73, had no especial importance with us, until recently. It had no bearing on the diagram, or any prophetic period. The end of the 1290 days of Dan. 12, in 1844, which marks the beginning of the diagram, has nothing to do with the exact ending of the 6000 years ; nor has any other measurement in the diagram. Hence, we have never

till now, really made a careful examination of the subject. While every other time measurement has been examined and reexamined, time and time again, until they found their true place in the diagram; the chronology, on which several of the time arguments rest, being so absolutely invulnerable, (on Bible authority,) remains unshaken; though its exact END, having been until now, of no special importance.

From the spring of 606, B. C, (the chronological yr. is reckoned from spring to spring; for proof, see Exo. 12: 41; here we have inspired authority for the ending of the chronological years that preceded the exodus; ending in the spring. Then the next chronological period after the exodus, was the 40 years in the wilderness; also ending in the spring.) the 606 years B. C. would end in the spring, and the A. D. begin; leaving no brake between them.—Jesus was born 1 1-2 years before our A. D. but that maks no difference with the measuring of time.—From the spring, where the chronological B. C. ended, and A. D. 1 began, one year would end in the spring of A. D. 2; and 1872 years, the number that completes the 6000, would end in the spring of 1873.—I am thus particular because the idea is eroneously entertained by some people, that a year is lost in transition from B. C. to A. D.—

From the spring of 1873, to the autumn of 1906, is 33 1-2 years.—To the autumn, because the general assembly of the church of the firstborn does not occur until the feast of tabernacles; at which time they receive the kingdom, or purchased possession; the earnest of which, was given at Pentecost, the 2nd of the three great feasts requiring the presence of all Israel.

Thus the 6th thousand, from the fall, ends in the autumn of 1906. And the God of heaven sets up a kingdom to be given to the saints of the Most High, who with Christ, are to reign a thousand years. Then he gives up the kingdom to God, even the Father.

As Moses and Aaron destroyed Egypt, and delivered Israel; so Christ and the saints will destroy the old

Adam, in order to build up the new man. As they were baptised out of Egypt, that figure of death and resurrection which destroyed the one, was the salvation of the other.

Now we come to the definite time; "According to the days of thy coming out of the land of Egypt, will I show unto him marvellous things, etc. (Micah 7: 15.) As there can be no question that the deliverance of Israel, with its seven last plagues, final baptism, etc. is a type of the deliverence of the groaning creation with its seven last plagues, etc.; leaves little cause to doubt but what these "days," measuring off the plagues, will also be fulfilled. Especially as they agree with the other arguments. God did not reveal these things, in types, allegory, and dark sayings, without designing that they should be understood; since all Scripture is given for our instruction, and to perfect the man of God. And if the learned will not search out these revealed secret things of the Almighty, He can raise up those who will, whether men will hear or forbear. And although the Father reserved the times and seasons concerning the kingdom, in his own power, (Acts 1: 7,) it is revealed unto his servants the prophets; the time, yea, the set time to favor Zion. And those things that are revealed, belong unto us and to our children.

From the spriug of 1906, to the end of the 70th jubilee cycle ending in the spring of 1932, is 26 years.—To keep to full years, the 26 years start from the spring of 1906. It is carried to the autumn, or six months into the 7th thousand, because the feast of tabernacles cannot occur until the 7th month.—They were 26 days before their deliverance from Egypt. Thus:—Exo. 5: 1, the first demand by Moses and Aaron. After which demand, Verse 14, 2 days. 7: 15 to 25; seven days of blood. These 9 days, the last seven being devoted to blood through all the land; extend from 1906, to 1915; to the end of the times of the Gentiles; giving an idea, perhaps, of the closing of the times of theGentiles by a 7 years' war. Chap. 8: 1 to 9; the plague of frogs,

1 day. Then, on the morrow, verse 10, the day the frogs were removed, 1 day. Verse 20, 1 day; 29, 1 day. Chap. 9: 5, 1 day, verse 13, 1 day, 18, 1 day. Chap. 10: 4, 1 day, verse 13, 1 day, 22, 3 days. Ch. 12: 3 to 6, 5 days. Total, 26 days.

They went out of Egypt in the morning of the next day after the passover, but that day marked the beginning of their restitution, hence, should not be counted.

Now if this prophcy has at last come into its true place, and it seems to fill its place accurately, the exact time for the END of the old Adam race, and beginning of the new order of things, in the spring of 1932 is supported by two witnesses; this one, and the jubilee argument which has already been fulfilled in its 69th cycle ending in 1882, as a part of the diagram, when the faith was restored. And we know this KOSMOS must end in this manner, the saints executing the judgments. God will not destroy the nations before their time expires. Nor until the good news of Christ's thousand years reign, and a universal restitution has been preached to them, as a witness.

Thus God's kingdom, to be set up in 1906, is IN the days of the Gentiles. And aside from this prophetic argument, we must believe that it will be set up before the end of the times of the Gentiles; hence, very near to the above date. And surely this prophecy of Micah applies to the deliverance of the groaning creation. The kingdom, then, according to this argument, will be set up in the autumn of 1906; while the "days of the Son of man," begin in the spring of 1903; and end when the destruction of the nations begins; that is, when the stone strikes the image, (Dan. 2. 34.) The 3 1-2 years, from the spring of 1903, to the autumn of 1906, including all the events until the kingdom is organized, being the time for the hiding of the Elijah, the days of the Son of man, and the famine to Israel, for hearing the words of the Lord.

It is during this 3 1-2 years, the Christ body, (that which hindered,) being taken out of the way, the man

of sin is revealed; "coming down in great wrath, because he hath but a short time. But before 1903, the evil day, spoken of by the apostle, that is to try every man's work, of what sort it is, will doubtless come upon us. The whole armor of the fullgrown man that enables us to withstand all the fiery darts of the enemy, which, if possible, would deceive the very elect; must be tested before the saints are taken out of the way, else the trial would not be for them. But we are to be tried, and overcome the enemy, even as Jesus was tempted of the devil, and overcame.

The question is sometimes asked, Do you believe in a personal devil? Yes! is the answer. I believe he is the prince of the "angles that kept not their first estate; and who are reserved in chains of darkness, unto the judgement of the great day," as fully as I believe in good unfallen angels. The prince of the powers of the air, the deceiver of the nations, who is to be bound a thousand years, while Christ and the resurrected saints reign on the earth, is the "man of sin," as Christ's body is "the man child." Materalized demons, coming just before, and claiming to be resurrected saints. And this evil day is to come before the days of the Son of man, or his PAROUSIA begins. That the apostle is referring to the days of the Son of man, during which though present, he is not revealed, in 1 Thes. is evident; because they were troubled lest he might be already present, and they know it not. "I beseech you, brethren, touching the coming (presence) of our Lord Jesus Christ, and our gathering together unto him," that you be not troubled, "as that the day of the Lord is now present; let no man beguile you, by any means, as from us, (as some who have gone out from this movemnt are now doing,) for it shall not be, except the falling away come first, and the man of sin be revealed;" Read the R. V.

Paul did not say his PAROUSIA could not occur, and men not know it; for they are to build, and plant and know not, in Christ's day. But that it was not then

present, nor would be, until that which restrained was taken out of the way, and the man of sin revealed with all power and signs and lying wonders. Synchronizing with the great signs and wonders, to make men believe that Christ had come, (Matt. 24: 24–27.)

The "evil day, that is to try every man's work." is evidently, to occur just before the beginning of the days of the Son of man; and is the time when, having done all, or mar. overcome all, we are to stand, while our works are being tried, so as by fire.

Our bodies being the temple of God, "he that has the power of death," is the god of this temple, while it remains in the bondage of corruption. And the evil day, is before, not after he is cast out.

"And there was war in heaven; Michael and his angels (messengers) fought against the dragon; and the dragon fought and his angels. Neither was their place found any more in heaven." Cast out into the earth. and his angels with him, (Rev. 12: 7–9.) Heaven here, is the church, the kingdom of heaven. And this war with all its fiery darts, that will test our armor to the utmost, and in which many, having built with "hay, wood, and stubble," will fall; is the EVIL DAY that is to try every man's work so as by fire; and a great company will be deceived, by these "false Christs, and false prophes," said Jesus. But those having on the whole armor, the elect, cannot be deceived; and having overcome, even as Christ overcame, their bodies will be redeemed; the dragon, called the Devil and Satan, the deceiver of the nations, being cast out of heaven, the temple of God, and his angels with him. When he comes down in great wrath, knowing that he hath but a short time. Thus, the falling away comes, and the man of sin is revealed. "For that day shall not come, (Christ's PAROUSIA, or days of the Son of man,) except this falling away come first; and the man of sin be revealed.

When our bodies are thus redeemed, it is the coming of Elijah, Christ and his body, who will restore

all things. Michael and his angels fought. Christ is with us always; but does not come personally to his temple, until the man of sin is cast out; and coming thus in the spring of 1903, gives three years and six months to the autumn of 1906, where the kingdom is to be organized. Here then, is the 3 1-2 years of the hiding of Elijah. All through this movement, it has been the definite time arguments that have lead to the true interpretation of prophetic events. Without the diagram, the movement would have been an uninterpreted confusion of events; never have we had a clear understading of any of these things until their true place and measurement were accurately determined.

Now we can understand the days of the Son of man; the time during which all the events preparatory to the marriage, so that his bride may be presented to him, "without spot, or wrinkle, or any such thing;" the celebration of the marriage supper, and the organizing of the kingdom, before he and his saints are prepared to begin work with the world, and execute the judgements that are written. During this PAROUSIA, he is not revealed to the world, because his work is with his saints, and not with the world; hence, they will continue to eat, drink, plant, build, and marry, and know not; "so shall it be in the days of the Son of man." During that time, that which restrained, being taken out of the way, the man of sin, being cast out of the temple of God, is revealed with all power. The elect church is a restraint, the prince of this world cannot exercise all power, until they are taken out of the way; then shall that Wicked one be revealed; coming down in great wrath because he knoweth that he hath but a short time; for the kingdom of this world will shortly be taken from his grasp, and will become the kingdom of our Lord, and of his anointed church.

Christ and his body is the Elijah, and when "taken out of of the way," caught up to meet the Lord, they will be hidden from the world during the days of the Son of man, or until the kingdom is organized; hence,

hidden for three years and six months; during which there will be a great famine throughout all the land; not of bread, nor of water, but for hearing the words of the Lord After which Elijah will show himself, the famine come to an end by "this gospel of the kingdom being preached as a witness to all nations. By which the prophets of Baal will be slain, "consumed with the spirit of his mouth, and destroyed with the brightness of his presence."

During this famine, and unrestrained demoniac control, humanity will have to endure a reign of terror such as this world has never witnessed; one that will cause all faces to gather paleness, and cause men's hearts to fail them with fear, in looking after the things that are coming on the earth. But the overcomer will escape these things, and stand before the Son of man.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation that shall come upon all the world (the inhabited earth,) to try them that dwell upon the earth." Who has kept the word of his patience, like those in this movement? But, the "evil day, that shall try every man's work, so as by fire," even we cannot escape. And his truth alone can be our shield when the trial comes. Have you his truth, the whole truth, "all that he had heard from his Father;" and committed to his church, the truth, and nothing but the truth? Flaws in your armor will let in some fiery dart that may be fatal. This is where we overcome, or are to be overcome. I do not ask if you have all truth concerning unfulfilled prophecy; these are things we must feel after, and wait for their fulfilment, in many cases; but not in darkness. The vital question to decide is, have you THE ONE GOSPEL FAITH complete; or are you still driven about by wind of doctrine? Do you know what is revealed concerning the Son of God? Have you come to the fullgrown man, in these things? If so, you will overcome; and having overcome all, be able to stand, "and not be ashamed before him at his coming."

HERALD OF THE MORNING.

Old series, from 1873 to 1896.

NEW SERIES.

Entered as second class mail matter at Rochester Post Office, Rochester, N. Y.

VOL. 4.] JANUARY, & FEB, 1901. [No. 10 & 11.

HE WILL "SHOW YOU THINGS TO COME."

The Holy Spirit was sent to lead the church into all truth, and show us things to come. And will certainly fulfil its mission before Christ returns.

The "all truth," being all that is designed for the church in her present lowly condition; all that Jesus committed to her; namely, "All things which I have heard of my Father, I have made known to you."

This much is required, before we come "to the fullgrown man; unto the measure of the stature of the fulness of Christ." And not only this, but the Spirit is to show us things to come. We have good reasons for believing that in coming to the unity of the faith, and the knowledge of the Son of God, from his creation, through all his official work until he becomes the mighty God; and also to a knowledge of what God hath prepared for them that love him; that we have attained to all that Christ had heard from his Father, and committed to his disciples, as affirmed in John 15: 15. If so, a knowledge of things to come is now in order.

The things that are coming on the earth before and during the passing away of the old Adam race, as at the flood, are now impending events; many details of which are revealed, and hence, belong to us, if we are in the pathway that is to shine more and more, unto the perfect day. But, as has been so often seen during this movement, we never get a correct knowledge of details, until the Time arguments locate, and make a definite and measured place for their fulfilment. In building on Christ, the foundation, there is order; the framework must be reared before any finished part can